THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XV | Philadelphia, January, 1927 | No. 4

IN THIS NEW YEAR NUMBER

THE DIOCESAN CAMPAIGN FOR MISSIONS AND INSTITUTIONS

SELECTION OF CATHEDRAL SITE ANNOUNCED BY THE BISHOP

THE BISHOPS' CRUSADE IN THE DIOCESE OF PENNSYLVANIA

THE BISHOPS' CRUSADE AS OUTLINED BY BISHOP OLDHAM
by Phebe B. Pancoast

THE STATE OF THE CHURCH AND THE BISHOPS' CRUSADE
an Editorial

THE MESSAGE OF EPIPHANY
by Clara M. Breed

SOME OLD TESTAMENT PROBLEMS
by the Rev. F. C. Hartshorne

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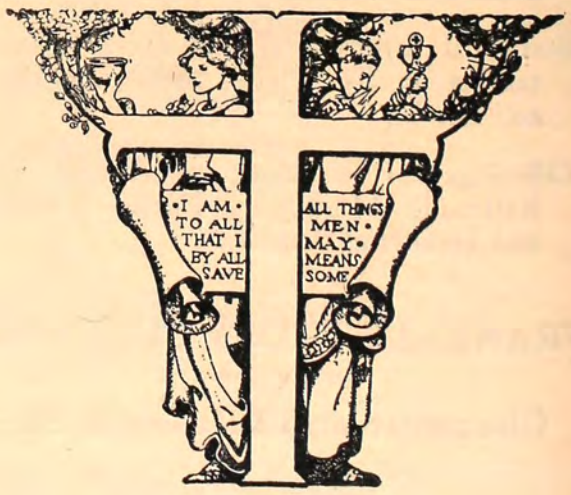

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By dissiminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Page

THE DIOCESAN CAMPAIGN*

Total Pledges	**19,576**
Total Amount Pledged	**$1,964,913.41**
Total Pledges for One Year Only	**3,954**
Total Amount Pledged for One Year Only	**$242,137.94**

A few days ago a Clergyman said that though the Church did not move like a mighty army our Campaign was the nearest approach to it that he had ever witnessed. The Church, however, differs from a regular army. In our Campaign none were conscripted—all were volunteers. One might think that in an effort to insure greater service in preaching the gospel and a more efficient ministry to the needy, everyone would volunteer, but on second thought that would be too much to expect.

No one should be dissatisfied with the results of the Campaign. A careful analysis will show a remarkable response. In every Parish and Mission where the Rector and his Committee properly informed the people through addresses, literature, and personal visits, the results were marvelous. If that spirit had animated *all* our people—Clergy and laity—the Church would indeed have moved like a mighty army, altogether.

Though it has its limitations, we still prefer the voluntary system. It is more in keeping with the principles of the gospel and the democracy of the Church. Wherever the spirit of parochialism or congregationalism does not cause individuals or organizations to overlook the genius of our Church with its Episcopal and Diocesan character the voluntary system is eminently successful.

About two million dollars has been pledged but we call attention to the fact that nearly $250,000 has been given on a one-year pledge and nearly all state that they expect to renew—many of them that they will give a larger amount in the succeeding years. Then there are thousands who have not had the opportunity as they have not been asked, and others who could not pledge now undoubtedly will later on; and some who declined will surely change their mind when they realize that this is not an ordinary Campaign but a call from the Church to enable us to do more work for God and for humanity.

When we realize that with a two weeks' effort our workers secured about twenty thousand pledges and that most of these represent a family, we feel certain that the Campaign marks an epoch in the history of our Diocese, and we all have good reasons to be encouraged. We are going forward with trust in God and confidence in our people that our needs will be supplied and that before the five years have elapsed additional receipts will enable us to carry out our program in full.

One of the splendid results of the Campaign was the marshalling of an enthusiastic band of workers. It would not be possible to fully try to express our profound gratitude to the Campaign Chairman, the Chairman and members of the Central Committee, the Deans

*On pages 128 to 134, inclusive, will be found a list of the subscriptions reported from each parish and mission congregation up to and including December 15th. There also appears the additional amount received subsequent to December 15th up to and including December 20th, which total had not been credited to the parishes when THE CHURCH NEWS went to press.

and Convocational heads, both men and women, and the active enthusiastic band of 1500 workers who made our meetings an inspiration and a joy. With the unanimous pledge of continued service by such an army filled with a spirit of fellowship, we look forward to the future with unbounded optimism.

"As faith undimmed, our purpose full and clear,
With trust in God we face another year."

May it bring to all of us the joy of service!

CATHEDRAL

The selection of a site for a Cathedral and for Diocesan Institutions is the most progressive step that this Diocese has undertaken for many generations. We hope that everyone will carefully read the report of the public announcement made in Holy Trinity Church and printed in this issue. Other important information will be given in the near future.

The Bishop Announces Selection of Site for Cathedral

In Address at Special Meeting of the Cathedral League of the Diocese He Tells of the Acquirement of Between 75 and 100 Acres in Upper Roxborough Section

Announcement that between 75 and 100 acres of ground in the Upper Roxborough section of Philadelphia had been acquired as the site for the Cathedral was made by the Bishop on Wednesday afternoon, December 1, at a special meeting of the Cathedral League of the Diocese, called by him to meet in Holy Trinity Church, Nineteenth and Walnut streets.

Following is the text of the Bishop's address to the League members at this meeting, in which he announces the selection of the site and states it has the unanimous approval of the Cathedral Chapter.

"First, let me briefly review in a few words the past history of the project of a Cathedral in the Diocese of Pennsylvania. We do not know when it was first broached but it was spoken of in Bishop Whitaker's time and he told the Convention that he considered his duty at that time was to provide for a Church House and he would leave the Cathedral for his successor.

"A few years before his death, Bishop Mackay Smith expressed the opinion that the Church of the Advocate might suit for a Cathedral Church, being at that time in the exact geographical center of the city of Philadelphia. A few years later—about ten years ago—Bishop Rhinelander urged that the initial steps be taken to establish a Cathedral Foundation. The immediate occasion for bringing it to the attention of the public led to serious misunderstanding. We were designing our Parkway and when that great artist and architect, Mr. Paul Cret, was requested to make a picture of the Parkway to give it perspective, he put in some imaginary buildings, among them a Cathedral, so that location was immediately called the 'site designated for a cathedral.'

"It was only designated by the architect, but through the courtesy of the Park Commission we started holding open air services on that ground. It was impossible to acquire that particular site, as it is owned by the city. The Charter for the Cathedral was granted six years ago. No proposition was ever made by us as a Diocese or by the city that we should in any way lease the Parkway property. Of course, you understand that even if it were possible for the city to give a lease it would be very foolish to erect a group of buildings on leased property, and eventually lose title to them.

"There *was* some thought at that time that a site might be acquired in *the vicinity near the Parkway,* possibly facing the Parkway, but not on the so-called 'site designated for the Cathedral.' Now, why have we abandoned that intention? Well, there are many reasons.

"In the first place we have learned that to acquire a site on the Parkway would entail considerable expense; we would probably have to pay three or four million dollars for a site that would only be large enough at best for a Cathedral, a Bishop's House and a Synod House and, although it might face the Parkway, there is no certainty that in the future it would not be surrounded on three sides by skyscrapers; in fact, that is probably what would take place.

"In the second place, a Cathedral is different from a Parish Church. A Cathedral is more for transients; it is a Diocesan Church, but to plant a Cathedral in downtown Philadelphia we would have to take into consideration that though a Cathedral is not primarily in competition with Parish Churches it would in that particular section because our Parishes down town in old Philadelphia, between the two rivers, are Parishes with diminishing congregations and depending very largely for their attendance on the transients in this neighborhood and whatever opinions anyone may have about it there is no doubt that a Cathedral in this immediate vicinity would attract the transients and be an injury to the parochial churches.

"In the third place, downtown Philadelphia is changing; the opening of the Philadelphia and Camden bridge; the removal of Broad Street Station to West Philadelphia; other changes that are going to take place indicate that it would be foolish to build a Cathedral in downtown Philadelphia. In considering plans for the future we were led by certain definite convictions.

"In the first place, Philadelphia is growing tremendously and especially in the suburbs. The city is built almost solid today south to Chester; on the Main Line to Rosemont; eastward to Bristol; in the northeast, with the exception of a few large tracts near the Boulevard, and in Bustleton. On every side of Philadelphia that movement is going on and if you take out a map of the surrounding suburbs it is very easy to demonstrate that the center of population ten years from now (not of the city of Philadelphia but the population of this Diocese that is contiguous to the city) will be somewhere between Bryn Mawr and Chestnut Hill in what we might call the upper Roxborough section.

"In the second place, we could find there what could not be found in any other place inside the city limits; a large area of property with a commanding site. Now, why have a large area of property? Well, as I explained to the clergy a few weeks ago, there is no doubt in the minds of anyone present or in this Diocese that *eventually* a Cathedral will be built in Philadelphia. Therefore, let us acquire the site now. If we are to acquire a site let us acquire one that will be in a strategic center; if we are to acquire a site let us by all means acquire one that is in a superb location with a commanding view.

In the next place, in planning for a Cathedral in the future we must think *not merely of a Cathedral* but we must think of the *whole Diocesan project.* What else must we plan for in the future besides a Cathedral? Most of you have known that for years past institutions of our Diocese have been compelled to move from one neighborhood to another. This will be increasingly so in the days to come. Shall

they remove to some place where they will pay a fabulous price for a plot of ground and again be submerged by the surrounding neighborhood and perhaps again compelled to face a similar situation?

"In looking to the future we would say that is a very bad policy; and the most constructive plan for the Diocese is to acquire a large enough area of ground so that on it can be built not only the Cathedral and necessary buildings, but where our Institutions also may finally locate. This, for two great reasons:—First, because there you will have the real Diocesan center you will need, for your Cathedral and for many of your large institutions. Secondly, you preserve forever the neighborhood because no matter how many changes may take place in that community (even thousands of years from now if the world is in existence) they can never interfere to the slightest degree with your community if you have a large enough area to protect it and your buildings erected as a permanent center of Diocesan life.

"As the result of careful survey we came to the conclusion that in that upper Roxborough section we will have an ideal center of Diocesan life, certainly by the time that buildings will be erected there. The site selected is about one mile from Chestnut Hill, over on the Ridge Avenue section near Montgomery county, and within the city of Philadelphia. It is a superb site. I do not hesitate to say that in our judgment it is the best site in the city of Philadelphia,—that if we had looked years for a site with foreknowledge of the changed conditons in this great city, we could not have chosen a better site then, and we believe that the future will demonstrate the wisdom of that choice. We want to acquire there a site of 75 to 100 acres.

"What will we put on it? Well, I can't tell you today. Of course, we will one day build a Cathedral, a Bishop's House, a Deanery, Cloister for Canons, a Synod Hall. I believe we will also put there a parish church because the Cathedral doesn't do any Parish work and that district is large enough to have a great parish church for the neighborhood. I have a vision of what eventually we will see. You can take it for what it is worth, but I am confident that the younger people among our Associates in this League will live to see the day when the vision will be fulfilled. I can see there our Deaconess House, a home for children, a home for the aged, for men and women, a school for boys, a school for girls and other institutions.

"What an impressive and glorious thing it will be if we ever get such a center! What an impress it would have on the life of the community. My brethren, this *is* an ambitious scheme; the Cathedral Trustees realize that but we believe it is a constructive policy; we believe that it is a wise policy for the whole Diocese; the very fact that no other Diocese has ever embarked on such a comprehensive scheme should not to the very slightest degree discourage us. We can look at the history of the past ten years in our own Diocese and we can see the absolute certainty that institutions will have to move. Let us provide the place to which they can remove and live together, preserving a great Diocesan life and influence which will have its own sweet influence on the generations yet unborn.

"This project has the unanimous approval of our Cathedral Chapter. I outlined to the clergy a few weeks ago in a general way my convictions about the Cathedral enterprise; but this is the first public announcement that has been made that we have acquired that site, and I thought it was due to the members of the Cathedral League that the first public announcement should be to them and to the Associates.

"It is for this purpose that I have called you together today, because I realize that the honorary members of our Cathedral League have reached the age that they have passed the meridian of life and it was with their express consent and approval that I deliberately selected, over a year ago, a group of the younger women to do the active work of this Cathedral League. I had the site in view at that time but I could not say so, and I told them that when this great project was brought before the people of this Diocese in a constructive way that I wanted to have the young people who helped at its inception live to see it realized. We will need the earnest and the prayerful cooperation of our people.

"I do not intend to speak at length about Philadelphia's claim on the Church and Nation. I have spoken of that several times and you have read recently part of my Convention address on that subject, but may I add to what I have said that in addition to Philadelphia being the birthplace of the nation, and the birthplace of the national organization of our Church, that having an atmosphere all its own, and because of its history, it will be a mecca to all generations yet to come, for they will make their pilgrimages to Old Christ Church and Independence Hall, to Gloria Dei and Carpenter's Hall. When they come to Philadelphia they will want not only to visit these historic buildings but to see that the atmosphere of the old city still lives and what the old Diocese is doing in our day and generation. When they make that pilgrimage to Philadelphia, above all other cities in the United States, which every true American must make, they will come to our Cathedral site to see our Cathedral and our group of Diocesan buildings, and I am sure that it will have a great impress upon our own nation as well as our own Diocese. But what I want to state now is, that outside of little Bethlehem, Philadelphia will be the only See city in the United States with a New Testament name; and what a wonderful thing it will be in this land of new birth to again rear as a standing witness to our faith in God and love for humanity a *Philadelphia Cathedral!*

"Now, my brethren, I think I have told you all about our plans. It is a vision, but I have a profound conviction and every confidence that it is a vision that will soon be realized, and we are going to begin now and whatever difficulties we may encounter, we have taken the first step and we have authorized the purchase of the property and we will have our site, and the future, under God's guidance, will take care of itself. We can best serve in the present by wise preparation for the future and may I say in closing that it is my belief that with that constructive plan before the Diocese which prepares the way at the right time for the building of a Cathedral and at the same time prepares for the future of the work of the Diocese and our Institutions, that we will have the earnest and prayerful and the loyal support of the Clergy and of the men and women of this great Diocese.

"The site is over 400 feet above sea level and overlooks Philadelphia. It is a wonderful site with the most commanding view to be found in the city."

COMMISSION ON MUSIC

At the December meeting of the Commission it was decided that two sectional conferences should be held for the purpose of studying such important subjects as hymn-singing and chanting. Arrangements are being made to hold the first of such conferences in the North Philadelphia Convocation, at St. Simeon's, on June 14th. While intended for the Churches of this Convocation, the Conference will be open to all who are interested in a study of these subjects.

"The success or failure of a great movement should never be judged by the noise of those who are opposing it."

In my own hands my want and weakness are,
My strength, O God, is Thine!
—*Bayard Taylor.*

"Forbearing sin, because I am to pray at such an hour, or receive the sacrament such a day, is only putting off to a more convenient time."

Special and Stated Meetings in December

Following is a list of scheduled meetings of various organizations of the Church to be held in December, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL SCHEDULE FOR THE BISHOPS' CRUSADE

Note:—See other pages for information in detail.

January 7—Day of Special Prayer.

January 16-21—Diocesan Missions to be held throughout this period in Holy Trinity, Nineteenth and Walnut, Philadelphia; St. Luke's, Germantown avenue and Coulter, and the Mediator, Fifty-first and Spruce. Services morning, afternoon and night.

January 23-24—Two-day Missions at following centres: St. Paul, Chestnut Hill; St. Simeon, Ninth street and Lehigh avenue; St. Mary's, Ardmore; St. Paul, Chester; Redemption, Fifty-sixth and Market.

January 25-26—Two-day Missions at following centres: St. John, Norristown; St. John, Lansdowne; Our Saviour, Jenkintown; St. James, Downingtown; St. Timothy's, Roxborough.

January 27-28—Two-day Missions at following: St. Paul Memorial, Fifteenth and Porter; Holy Trinity, West Chester; The Saviour, West Philadelphia; Zion, Broad and Wyoming; Trinity, Ambler.

January 17-28—Noon-day meetings each week-day, except Saturday, St. Stephen's Church, Tenth above Chestnut, Philadelphia.

January 20—Devotional Service, under auspices of Girls' Friendly, 2.30 P. M., Church House.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Officers of Woman's Auxiliary of Diocese, 12.30 P. M.

Thursdays.—Church Normal School, 5.15 to 10 P. M. (autumn semester ends December 15th).

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce St.

First Tuesday.—Standing Committee, 4 P. M.; Managers, Church Home for Children, 11 A. M., at the Home.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M., Holy Trinity Parish House.

First Thursday.—Advancement Society Annual Meeting, 4 P. M.

Second Monday.—Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M.; Churchwoman's Club.

Second Tuesday.—Italian Committee, 10.30 A. M.; Female Prayer Book Society, 10.30 A. M.; Associates Deaconess House, 11 A. M., 708 Spruce St.; St. Agnes' House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Managers Seamen's Church Institute Annual Meeting, 3.30 P. M., at Institute; Board of Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday.—Cathedral League, 11 A. M.; City Mission, 4 P. M.; Joint Diocesan Lesson Boards, 10 to 5 o'clock.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10 A. M.; Church Farm School Trustees, 3 P. M.

Third Thursday.—Trustees of Diocese, 3.30 P. M.; Bishop White Prayer Book Society, 4 P. M.; Diocesan Council, Y. P. F., 5.30 P. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.

Fourth Tuesday.—Tract Society, 11 A. M.; Department of Religious Education, 3.30 P. M.; G. F. S. Candidates.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.; Diocesan Council G. F. S.

Fourth Thursday—Educational Day and Annual Meeting Woman's Auxiliary.

Fourth Friday.—Church Periodical Club, Annual Meeting, 10.30 A. M.

REMITTANCES FROM DIOCESE TO NATIONAL COUNCIL

For the first eleven months this year there was remitted to the National Council from the Parishes in the Diocese a total of $163,829 towards meeting the 1926 Quota for Maintenance in the General Church.

The 1926 Quota for Maintenance of the General Church apportioned to the Diocese by the National Council is $316,800; but the Diocese pledged itself to remit at least $250,000. The $163,829 remitted for the first eleven months leaves $86,170 yet to be forwarded to the National Council if the Diocese is to meet its obligation of $250,000 with the General Church.

The books of the Diocese for 1926 will not have been closed by the time this edition of THE CHURCH NEWS reaches our readers.

Remittances from our Parishes for December do not begin to reach the Diocesan Treasurer until early in January and in some instances not until the middle of the month, so it is impossible at this time to arrive at any estimate as to how much of the total of $86,170 due the National Council to make up the $250,000 will be forthcoming from our Parishes.

The books of the Diocesan Treasurer for the year 1926 will close on January 18th. It is urgently requested that Parish Treasurers remit their December Missionary money as early as possible in January.

HOLD MEMORIAL SERVICE FOR ARCHDEACON WHITE

Children of foreign-born parents, comprising the Sunday School of St. John's Neighborhood House, representing many racial groups in that section of the city, held a memorial service, Sunday afternoon, December 19th, at 3.30 o'clock, in memory of the late Rev. Elliot White, Archdeacon in charge of work among the foreign born.

The memorial service was held in the Sunday School auditorium and included Dedication of a Cross in memory of Father White. The Rev. James F. Bullitt, who succeeded to the vacancy created by the death of Archdeacon White, was in charge of the services and Dedication and was assisted by the Rev. F. E. Seymour, head of the Diocesan Department of Religious Education, and the Rev. Royden Keith Yerkes, of the Philadelphia Divinity School.

The Cross, which is of Porto Rico mahogany, was made by the children of St. Andrew's Mission School, Mayaguez, Porto Rico.

"God never does, nor suffers to be done
But what thou would'st,
Could thou as clearly see
The end of all He does, as well as He."

E. C. MERCER TO VISIT THE UNIVERSITY

Mr. E. C. (Ted) Mercer, for twenty years brilliant and renowned speaker to college students, will spend a week at the University January 9th to 16th. Mr. Mercer will speak at the Chapel of the Transfiguration at the morning and evening service January 9th to 16th and every evening during the week between 7 and 8 o'clock except Saturday. He will be available for other student gatherings and personal interviews after the meetings and during the day.

Ted Mercer has had a very remarkable career and experiences which qualify him for the best kind of student advisor. He is a nephew of President Garfield and was brought up in the White House. He went to the University of Virginia, where he was a prominent fraternity and athletic leader, being the Varsity pitcher on the baseball team. He became a confirmed drunkard and spent several years as an outcast in Baltimore and New York City. He was converted in the Bowery mission in New York.

He has made two former visits to the University of Pennsylvania. Mr. Mercer will be accompanied by his assistant, Mr. E. C. Mitchell, of Germantown, a former newspaper reporter in Philadelphia. A large committee of students, of whom Clifford Pat Duncan, of the football team, is the chairman, will make the arrangements and be in charge of Mr. Mercer's Mission.

BISHOP GARLAND ORDAINS THREE TO PRIESTHOOD

Bishop Garland officiated at a Service of Ordination in the Church of the Good Shepherd, Rosemont, on the morning of December 21st, St. Thomas' Day, when three deacons were advanced to the priesthood. The men advanced are:

Rev. William Henry Dunphy, who, it is announced, will become Curate at Good Shepherd, Rosemont; Rev. Arthur F. Gibson, assistant at St. Simeon, Phila.; Rev. William R. McKean, assistant at Old Christ Church, Phila. The Presenters were: Rev. George H. Toop for Mr. Gibson; Rev. Spence Burton for Mr. Dunphy; Rev. F. D. Ward for Mr. McKean. The Rev. Charles Townsend, rector, and the Rev. George W. Ferguson, vicar, of Good Shepherd, assisted in the service and the Ordination Sermon was preached by the Rev. Spence Burton, Superior of the Society of St. John the Evangelist (Cowley Fathers).

ADMITTED AS CANDIDATES FOR HOLY ORDERS

During December the following nine men were admitted as candidates for Holy Orders:

David Crawford Byrd, from Ascension Mission, West Chester; Wilford Augustine Forbes, from Phillips Brooks Chapel; John William Irwin, from Grace, Mt. Airy; John Thomas Ledger, from St. John Fee Church, Phila.; Alexander Macomb Lukens, from St. Clements, Phila.; Harry Grant Mershon, from the Saviour, West Phila.; Francis John Pryor, 3rd, from St. Phillips, West Phila.; William Powell, from St. Nathanael, Phila., and Hugh Latimer Willson, from Transfiguration, West Phila.

ALTAR GUILD OF THE DIOCESE

The attention of the Rectors and members of all Missions, and new or struggling Parishes, is called to the fact that one of the objects of the Altar Guild of the Diocese is to help provide suitable Altar furnishings for all such organizations.

The Guild meets on the third Monday of each month (October to May, inclusive) at 2.30 P. M., at the Church House, 202 South Nineteenth street. Anyone interested in any kind of Altar work would be welcome at these meetings.

For further information please apply to the president, Mrs. Thomas Reath, 2103 De Lancey Place.

A Christmas Every Day

ONE day a year with dawn of Christmas morn,
It's easy to believe that Christ was born,
Or on Good Friday kneel to worship Him,
In faith that He can save our life from sin,—
But He is not born in us nor can we die to sin,
Unless on every day of life His spirit dwells within.

IF we could have our wish this Christmas Day,
That all days might be Thine, Lord, we would pray,
And that Thy children here, all o'er the earth,
Might feel within their hearts a Saviour's birth.—

WOULD freely give their lives to Him—for then
Like Him—they too would serve their fellowmen
And peace would reign, men's passions would be still,
All nations would be filled with Christ's good-will,
Lord, give us that birth anew—a Christmas every day
That we throughout the years of life may follow
Christ alway.

Thomas J. Garland

Christmas, 1926

CONFIRMATIONS, OCTOBER 29 TO DECEMBER 19, INCLUSIVE

Oct.		
29.	Church House Chapel	1*
31.	St. Jude-Nativity	9
31.	St. Thomas, Whitemarsh	22
Nov.		
3.	All Saints, Norristown	8
5.	St. Peter, Phoenixville	2
7.	Grace, Mt. Airy	18
7.	St. Paul, Chestnut Hill	36
10.	Church House Chapel	2**
14.	St. Martin, Oak Lane	8
14.	Holy Nativity, Rockledge	11
17.	Redeemer, Andalusia	13
19.	Emmanuel, Holmesburg	10
21.	Epiphany, Germantown	5
21.	St. Matthias	32
28.	Calvary, Germantown	31
28.	St. John Baptist	8
28.	St. James the Less	28†
Dec.		
5.	St. Giles	10
5.	St. Barnabas, Germantown	22
12.	St. Alban, Roxborough	10
12.	St. Timothy, Roxborough	15
15.	St. Michael, Germantown	19
16.	Church House Chapel	1††
17.	St. David, Manayunk	19
19.	St. Peter, Germantown	31

*For Good Shepherd, Rosemont.
**For St. Stephen, Philadelphia.
†1 for St. Luke, Germantown.
††For St. Martin, Oak Lane.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

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THE STATE OF THE CHURCH AND THE BISHOPS' CRUSADE

Numerically the Protestant Episcopal Church is at a standstill. That in a sentence is the gist of the group of discouraging statistics which the editor of the *Living Church Annual* has presented in his 1927 editorial on the state of the Church. Perhaps it was with some knowledge of these figures that Bishop Darst anticipated their findings by warning us that the Church was asleep or in a stupor—a charge uncomfortably like the taunt which Isaiah applied to the Egyptians when he compared them to their native crocodile, and called them a people whose characteristics was to sit still. To quote the *Annual,* "The past year has been one of almost unchanged figures, with gains or losses in various items generally under one per cent." And then the editor adds significantly, "Yes, we need a spiritual awakening of some sort, and we need it quickly and badly." If we continue to sit still numerically in a country that is adding thousands to its population every year, even the three tailors of Tooley street will be laughing at us for calling ourselves *the* American Church. And while it is a mistake we too often make in Big-Business America of appealing to the test of numbers and physical bulk as outward and visible signs of inward spiritual life, it is perfectly proper when a missionary religion like Christianity does not spread to ask why it doesn't, and try to find out whether the fault is in the American people who do not appreciate the best, or in our manner of presenting this best of all religions. If other forms of Christianity are growing in America while we stand still, who is responsible, we, or America? Or both?

Some parts of this illuminating editorial deserve more detailed comment. The editor reports a gain of 9 per cent in the number of postulants, and calls that "the most encouraging figure." We fail to see how a gain in the mere number of those seeking Holy Orders is a hopeful sign: it all depends on the kind of men who are seeking, and their motives in so doing. The theory we have heard expressed so often in recent years, especially by theological seminaries and others who were recruiting for the Ministry, that the greater the number of clergy the brighter the prospects for the future of the Church, is fallacious. The Church did not grow most, nor was it most robust spiritually, in those ages when its clergy were most numerous. Even if we flooded America with as many priests as there are in Tibet, if they were as greasy and ignorant as the Tibetan Lamas, the Church would not advance. It is a fair question whether we wouldn't be better off with fewer and better clergymen, at least here in the East.

Less encouraging still are the figures which concern our Sunday Schools and Confirmation Classes, the natural sources of our growth. In both of these there has been a noticeable decrease: in the Sunday Schools there are 1 per cent fewer pupils, and from the Confirmation Classes 155 fewer candidates have been confirmed. Can this be due to the decreasing birth rate among the Anglo-Saxon element of our population of which our communicant list is largely composed? And are we not making any gain among the newer and more prolific stocks who have come to this country in the past quarter of a century? Or is it because Sunday Schools, in spite of all that has been said and done recently, do not appeal to children?

The editor reports a slight, a very slight, increase in the number of communicants, due no doubt to the stoppage of the losses from disappearance as families move from one neighborhood to another. Amid the general increase, the Diocese of Pennsylvania, owing to a drastic revision of its lists, reports a slight loss in members. The *Annual* finds a grain of comfort in the noteworthy increase in offerings—a rather doubtful source of pride when one considers the staggering wealth of our communicants, and the general increase in income throughout the country.

Altogether it is a most discouraging editorial. The rash man who described the Church as "idle as a painted ship upon a painted ocean," was something of a cubist as far as reality was concerned, and yet, judging by numerical results, he would appear to have been justified. We know, however, in spite of the figures that the Church has been busy: both clergy and people have been at work faithfully and constantly. What is the explanation then of the meagre results of all our activity? Have we been idly busy, going round and round "in an eddy of purposeless dust"? We think not. Does our type of service or our type of religion not appeal to the American people? Are we not an American Church but rather an English Church in America, which can reach only that small part of the population whose ancestry is Anglican? Is our emphasis in religion so misplaced that thoughtful men looking at us from the outside do not consider it worth while to affiliate with us because they think other matters much more important

than those that engage our attention? Do people believe we are out of sympathy with modern movements and modern life? Are we a Catholic Church appealing to all sorts of men or a Class Church attracting only people whom it has pleased God to call to a fortunate state of life? Are our members so class-conscious that they don't care to draw from every strata of the population and don't do any personal missionary work? These are the accusations that are sometimes made against us. Or is the fault not in ourselves at all but in the bad taste of the people of America who don't appreciate our excellence? Are we wasting our fragrance on the desert air, as the poet assures us many a blushing flower has done before? We don't know; we wish we did, for then we might offer some solution of the difficulty.

The Living Church Annual evidently thinks the Church is to blame, for it has two remedial suggestions. One is the very practical advice to stop the leak that occurs through failure of communicants removing from one parish to be transferred to another. This is important and can be done. The other is the rather vague hope that we shall have a spiritual revival.

Perhaps the editor had in mind the Bishops' Crusade. That movement, as outlined by the National Commission on Evangelism, has great possibilities not only for developing the spiritual life of our present faithful people but also for gathering in many of the great mass of the unchurched in the land. The literature which has been sent out is sensible and the suggestions practical. Not that every parish can follow all of them; they must be adapted to meet local conditions. But where they are followed faithfully there should be excellent results. One suggestion alone would of itself result in an overwhelming accession to our membership if it could be carried out. The Commission urges that every member try to convince some one else; "You yourself believe and worship; reproduce that belief and worship in at least one other." That was the method of Christian Science in its heyday and the secret of its marvellous growth. Many, we are sure, will do that, and the Crusade will result in a large addition to our membership. It is not easy for Churchmen to speak about religion; we are afraid of appearing "righteous overmuch," as Ecclesiates said. But no one would consider us obnoxiously pious if we asked people to come to church once in a while.

Of course numbers alone are not the objective of the Crusade. But as long as millions of Americans are unchurched we ought not to rest content until we have reached many more than our present adherents. We are sure we have a message for American life and a valuable contribution to make to the spiritual development of the nation, even as our fathers before us. But we have not touched the lives of the masses as we should; and as we could if this program were intelligently and enthusiastically carried out.

THANKSGIVING DAY OFFERINGS TO THE EPISCOPAL HOSPITAL

Following are the amounts received to December 17th from Parishes and Missions on account of Thanksgiving Day Offering for the Episcopal Hospital, November 25, 1926. These do not include offerings which may have been sent direct to the hospital.

All Saints, Moyamensing, $100.00; All Saints, Torresdale, $27.24; Annunciation, $35.00; Atonement, $506.89; Calvary, Northern Liberties, $65.32; Christ Church Chapel, $156.32; Crucifixion, $20.00; Epiphany, Germantown, $130.70; Epiphany, Sherwood, $145.00; Good Shepherd, Germantown, $142.35; Good Shepherd, Kensington, $27.00; Grace, Mt. Airy, $286.70.

Holy Apostles, $359.44; Holy Comforter, $20.00; Holy Communion, $97.18; Holy Trinity, $476.41; Holy Trinity Memorial Chapel, $26.21; Mediator, $581,89; Merciful Saviour Chapel, $14.52; Prince of Peace, $247.30.

St. Alban, Olney, $43.65; St. Alban, Roxborough, $19.35; St. Andrew, West Philadelphia, $114.86; St. David, Manayunk, $71.75; St. Gabriel, Feltonville, $74.03; St. Giles, Stonehurst, $48.41; St. James, Philadelphia, $1,333.96; St. James, Hestonville, $30.50; St. John, Chrysostom, $30.00; St. Jude and the Nativity, $20.00; St. Luke, Germantown, $276.85; St. Luke, Kensington, $117.95; St. Luke and the Epiphany, $149.57; St. Mark, Philadelphia, $847.36; St. Martin, Oak Lane, $116.15; St. Martin-in-the-Fields, $700.87; St. Mary, Hamilton Village, $114.86.

Pro-Cathedral of St. Mary, $70.05; St. Matthew, Francisville, $139.67; St. Michael, Germantown, $154.97; St. Monica $10.00; St. Nathanael, $15.50; St. Paul, Aramingo, $93.22; St. Paul, Chestnut Hill, $573.29; St. Peter, Philadelphia, $718.18; St. Peter, Germantown, $80.75; St. Philip, $114.86; St. Martin, Radnor, $451.86; St. Simeon, Philadelphia, $125.49; St. Simon the Cyrenian, $22.06; St. Stephen, Philadelphia, $543.47; St. Stephen, Bridesburg, $29.35; St. Timothy, Roxborough, $49.68; The Saviour, $232.86.

Andalusia, Redeemer, $16.55; Bristol, St. James, $16.55; Cheltenham, St. Aidan, $12.35; Chester, St. Paul, $151.59; Clifton Heights, St. Stephen, $37.90; Collingdale, Trinity, $25.85; Concord, St. John, $6.87; Conshohocken, Calvary, $102.54.

Darby, All Saints, $60.75; Downingtown, St. James, $12.14; Eddington, Christ, $50.00; Essington, St. John the Evangelist, $5.62; Fallsington, All Saints, $4.05; Gwynedd, Messiah, $266.15; Hatboro, Advent, $15.85; Highland Park, Holy Sacrament, $36.28; Honey Brook, St. Mark, $20.50; Hulmeville, Grace, $14.55.

Lansdale, Holy Trinity, $29.95; Meadowbrook, Huntingdon Valley, $187.26; Newtown, St. Luke, $16.86; Norwood, St. Stephen, $51.74; Paoli, Good Samaritan, $213.00; Pottstown, Christ, $21.00; Prospect Park, St. James, $50.00; Quakertown, Emmanuel, $7.05; Rosemont, Good Shepherd, $545.47; Somerton, St. Andrew, $26.00.

Upper Merion, Christ, $17.50; Valley Forge, Washington Memorial, $36.61; Wayne, St. Mary, $373.05; West Whiteland, St. Paul, $25.00; Whitemarsh, St. Thomas, $371.07; Willow Grove, St. Anne, $9.05; Wyncote, All Hallows, $113.50; Wynnewood, All Saints, $196.31; Yardley, St. Andrew, $8.12.

Total, $14,155.48.

Executive Office,

December 17, 1926.

The Bishops' Crusade in the Diocese of Pennsylvania

The Crusade is to take place during Epiphany, the Pre-Lenten and Lenten Seasons to be devoted to follow-up work and the holding of Parochial Missions.

The Purpose and Objectives of the Crusade as outlined by the National Commission on Evangelism are all spiritual. There is no thought of great accessions to Church membership, no idea of money-raising. If so large a thought can be expressed in so few words, the Bishops' Crusade is a call to the people in the Church, to know their Leader better, to rededicate themselves to Him, to pledge unequivocal allegiance to Him, and then to live and work for Him as loyal soldiers and servants should.

The Plan of the Crusade for our Diocese is threefold: Diocesan, Convocational and Parochial.

It is hoped that Friday, January 7th, will be observed in all the Parishes and Missions of the Diocese, as a day of special prayer and intercession for the Crusade. It is suggested that the day should start with an early celebration of the Holy Communion; that arrangements be made for continuous prayer, by groups, throughout the day, and that it close with a Preparation Service for a Corporate Communion of the Parish on the First Sunday in Epiphany.

FOR THE DIOCESE

Arrangements have been made for three six-day Missions to be held in the following centres from January 16 to 21, inclusive:

Holy Trinity, Nineteenth and Walnut streets, by the Rev. Hugh Birckhead, D.D., of Baltimore, and the Rev. George E. Norton, D.D., of Rochester.

The Mediator, Fifty-first and Spruce streets, by the Rev. Walter C. Whitaker, D.D., of Knoxville, Tenn., and the Rev. William Smith, of Worcester, Mass.

St. Luke, Germantown avenue and Coulter street, by the Rev. George Davidson, D.D., of Los Angeles, Cal., and the Rev. Hiram R. Bennett, of Williamsport, Pa.

In each of these Churches there will be a Celebration of the Holy Communion in the morning, a Conference for Church Workers at 11.00 A. M., an Instruction on the Christian Life in the afternoon at 3.00, and the Mission Service followed by an Instruction in the evening at 8.00. On Saturday morning there will be a Service for Boys and Girls at 11.00. At each service an offering will be taken for the expenses of the Crusade.

It is also hoped that Noonday Services will be conducted each day during the week at St. Stephen's Church, Tenth street below Market Street, by the Rev. Annesly T. Young, of New York City, who will also conduct services in the evening at the Galilee Mission. And Mr. C. W. Brickman, of Yonkers, N. Y., will speak on Sunday at the Chapel of the Transfiguration, 3334 Woodland avenue, and at Houston Hall during the week.

FOR THE CONVOCATION

It has been arranged to have special Conferences with services at 3 and 8 P. M., for two days each, at the following centres:

January 23, 24, Sunday and Monday:
St. Paul, Chester.
St. Simeon, Phila.
St. Mary, Ardmore.
St. Paul, Chestnut Hill.
Redemption, West Phila.
Services on Sunday morning will be at the usual hours.

January 25, 26, Tuesday and Wednesday:
St. Mark, Frankford.
St. John, Norristown.
St. John, Lansdowne.
Our Saviour, Jenkintown.
St. James, Downingtown.
St. Timothy, Roxborough.

January 27, 28, Thursday and Friday:
Holy Trinity, West Chester.
The Saviour, West Phila.
Zion, Broad and Wyoming.
St. Paul, Fifteenth and Porter.
Trinity, Ambler.

AIDING THE CRUSADE

Pray daily for its success.

Join a parish group for prayer and study.

Place yourself unreservedly at your Rector's disposal for such service as he will assign.

Read the Crusade literature; become thoroughly informed.

Talk about the Crusade.

Attend the Meetings and Conferences.

Bring others, don't just invite them.

Pray daily that the people of the Church, inspired by the Crusade, may carry its message to the indifferent and the unchurched.

FOR THE PARISHES

The plan of the National Commission on Evangelism includes during the Pre-Lenten and Lenten seasons, Missions to be held in every Parish lasting, it is suggested, not less than six days beginning on a Sunday; and the Rectors of the Parishes are expected to make all arrangements for these, fixing the date of the Mission and asking the Missioner.

The Crusade during Epiphany is counted upon to reach chiefly the larger centres, but the message of the Crusade must be carried to all the Parishes and Missions of our Diocese. As many of the Parochial Missions in the Diocese during the Pre-Lenten and Lenten seasons will have to be conducted by our own Clergy, they should attend whenever possible the longer Missions to be held in the three Diocesan centres that they may learn from observation how to conduct Missions, besides receiving spiritual blessings themselves. They should also, with many workers from their own Parishes, attend the Convocational Conferences to be stirred up to greater zeal to win souls for Christ.

The National Commission has announced it will in the near future issue its suggestions for the follow-up work of the Crusade. These, it is said, will be made available for use in every Parish and Mission.

All literature, including special prayers, concerning the Crusade can be obtained by applying to the headquarters of the National Commission on Evangelism, Mount St. Alban, Washington, D. C. A list of the literature available will be found in this issue of THE CHURCH NEWS under a separate heading.

The Preparation for the Crusade on which its success so largely depends must consist principally of Prayer and Publicity. Therefore, prayers for the Crusade should be offered at all the services in the Church throughout the Diocese, and wherever possible meetings should be held to ask that the Divine blessing may rest upon every effort put forth for the redemption of men and the upbuilding of the Church of God. If our people pray for the Crusade, there will be no doubt as to their attendance at the Mission services and conferences, neither will there be any doubt as to their willingness to work for it.

Litany

That it may please Thee to awaken all Thy people everywhere unto renewed faith and zeal and to inspire them to bring others into Thy Church and to spread the Kingdom of Thy Son:

We beseech Thee to hear us, Good Lord.

That it may please Thee to bless our homes with Thy Light and Joy and Peace, to bring our children unto a knowledge of Thy Son, and that our homes may be places where God shall delight to dwell:

We beseech Thee to hear us, Good Lord.

That it may please Thee to help us to remember that we have pledged ourselves to be Thy faithful Soldiers and Servants, that we have been given Thy Holy Spirit for witness and work, and that we have been nourished by the Sacrament of Thy Life and Love:

We beseech Thee to hear us, Good Lord.

That it may please Thee to pour Thy Holy Spirit upon all our congregations, arousing them unto new life and filling them with a holy desire to worship in Thy Church and bring others to share in the fellowship of the same:

We beseech Thee to hear us, Good Lord.

That it may please Thee to bless the Bishops' Crusade as it seeks to draw people closer unto Thee and as they in turn, seek to draw others unto Thee:

We beseech Thee to hear us, Good Lord.

Collect of the Bishops' Crusade

O Lord, we beseech Thee, send Thy blessings on the Bishops' Crusade undertaken in Thy Name. Fill all leaders and workers with Thy Holy Spirit that they may speak their message with burning zeal, touching the hearts of all hearers and bringing them to true repentance and the consecration of their lives to Thy service, to the end that Thy Gospel may be spread and Thy Kingdom enlarged, through Jesus Christ our Lord. *Amen.*

Prayer for Home and Private Use

O Lord, we beseech Thee, to bless the homes of this Parish and throughout our land. Grant that Thy Light and Joy and Peace may dwell therein. May all parents seek to bring their children to a knowledge of Thy Son. Give health and strength to all who suffer, give peace and light to all who are in darkness and sorrow. Give repentance and better minds to all who are living sinful and careless lives, and so bring us all at the last into the Kingdom of Thy dear Son, our Lord and Saviour, Jesus Christ. *Amen.*

FLOYD W. TOMKINS,
LLEWELLYN N. CALEY,
For the Diocesan Commission on Evangelism.

The above etching is a reproduction of the Poster for The Bishops' Crusade. The National Commission on Evangelism, Mt. St. Alban, Washington, D. C., will supply Posters free upon request.

GIRLS' FRIENDLY ARRANGES DEVOTIONAL MEETING ON THE BISHOPS' CRUSADE

The Bishops' Crusade has been brought to the attention of every Branch President of the Girls' Friendly Society with a request to offer the services of the Branch to the Rector of her Parish. The purpose of the Crusade—"a call to rededication to Jesus Christ in life and service"—is an objective which challenges every member of the G. F. S. to a reawakening of her own spiritual life and her obligation to her own Church and to her fellowwomen. On Thursday, January 20th, at 2.30 P. M., in the Church House, Mrs. Charles R. Pancoast, a member of the Diocesan Commission on Evangelism, will conduct a devotional meeting on the Bishops' Crusade for the G. F. S. in Pennsylvania. Any Churchwomen interested are cordially invited to attend.

AMPLE LITERATURE TELLS OF CRUSADE

The Bishops' Crusade is exhaustively and practically treated in the literature issued by the National Commission.

The following leaflets are for general distribution and may be obtained from the National Commission on Evangelism, Mount St. Alban, Washington, D. C.

Evangelism and The Bishops' Crusade.

Suggestions for Prayer.

Suggestions for Private and Family Prayer.

Self-Examination and Rededication.

Litany and Prayers.

Group Evangelism.

Right and Wrong Thinking About God.

Prayer Card. (Free.)

Leaflets are 2c for single copy, $1.50 a hundred, $10.00 a thousand.

The National Commission urges the general use in Parishes of the book, Evangelism in the Church, by the Rev. J. A. Schaad. It is obtainable from the National Commission, or from the Book Store, 281 Fourth avenue, New York. Price 35c.

The Diocesan Commission will furnish a copy without charge to any Rector who desires one. See Mr. Warnock at the Church House.

The Bishops' Crusade as Presented by Bishop Oldham

By Phebe B. Pancoast

Those who were present at the Devotional Day of the Woman's Auxiliary, held in Old Christ Church, Second and Market streets, on November 23rd, had the rare privilege of having Bishop Oldham present The Bishops' Crusade.

Beginning at the origin of the Crusade, he drew a picture of the Meeting of the House of Bishops', facing a crisis, apparently financial. How, in endeavoring to seek a solution, they realized the difficulty was not a financial or a material want, but spiritual. What was needed, was, not a drive for money, but some kind of a crusade to awaken the people of our Church to their responsibility and to deepen their spiritual life.

The historic peculiarity of the situation is that, once again, the Church is honestly facing her duty to the world. The great problems, and our duty in relation to them, has led us into extremity and our extremity casts us back upon God. Our wealth, our privileges, bring temptations, which can only be met through the Church. Our great leaders are recognizing the lack of spiritual power.

Referring to the power of the early Church,—that little group of people, without money, social influence or learning, but with a passionate devotion to their Lord and Master, which made such an impress upon the Great Roman Empire,—needs no argument to show what we might do with our gifts and money, if we had anything like their devotion.

The acknowledgment of our failure.

The recognition of our responsibility for real service in the world.

Loyalty on the part of every member of the body.

The demonstration of the faith we profess in our daily life.

The consecration of ourselves to the task before us.

This is the challenge before us today.

The National Commission has set before the Church seven Objectives of the Crusade:

Confession of Christ openly before men as Lord and Saviour. "Not only with our lips, but in our lives."

Regular daily individual and family prayers. "Lord, teach us to pray."

Understanding better the mind of Christ through daily Bible reading. "That I may know Him and the power of His resurrection."

Seeking strength for service through worship and sacrament. "I can do all things through Christ which strengtheneth me."

Active service by every member of the Church. "Laborers together with God."

Developing a deeper sense of individual responsibility for bringing others to Christ. "He first findeth his own brother—He brought him to Jesus."

Earnest effort to combat worldliness by more consistent practice of the Christian life. "What do ye more than others?"

With these objectives in mind, during Epiphany, Missions will be held in every Diocese, to instruct and to train those who, in turn, may help in every Parish.

The Bishops' Crusade is but the beginning of the work of the National Commission on Evangelism, which has within it tremendous possibilities.

The crisis which faces us today is one which future generations may look back upon as the beginning of renewed life and zeal in the Church.

In closing the morning address, the Bishop urged our cultivating a responsive attitude of mind and heart, in order that we might be prepared to be "as responsive to God as a man's hand is to his body."

At the afternoon session, Bishop Oldham spoke of his conception of the Body of Christ, how the Church is literally Christ's Body. He then gave his own definition: "A Body, fundamentally and essentially, is just an instrument for the use of the spiritual in material. Spirit needs some instrument to get in touch with the spiritual world. There is no way in which the spirit can get into touch with the spiritual world excepting through matter. God, when He wanted to come into the world, took the form of a Body. That is the first thing to grasp. Some Christians want to be more spiritual than Christ. Spirit needs body."

Showing how the physical body, consisting of its many cells and parts, is dependent upon the proper function of each for health and growth and development, the Bishop made very clear to us that just in so far as each one of us, as members of Christ's Body, fails to function properly, we retard the growth and development of His Body. The fact that to each one of us is committed some task, for which we are responsible, and which is of vital importance, gives a dignity to our lives that many of us fail to recognize. Why God has chosen to reach His world today through mere man is a divine Mystery, but if we will think of the Church, not as an organization, but as a divine mystery, a new creation, a Body, the instrument that Christ wants to use in His work in the world. And if we will give ourselves wholly to Him in renewed devotion, there will be no question as to the influence and the power His Church will have in the world today.

May we realize that a measure of the success depends upon each one of us individually and keeping the seven objectives of the Crusade in mind, may each one of us resolve "to be to the living God as man's hand is to his body."

EDUCATIONAL DAY

The Diocesan Educational Day, held annually in January, will be combined this year with the Annual Meeting of the Woman's Auxiliary on Thursday, January 27th.

The day will begin with a celebration of the Holy Communion at 8.30 in the chapel of the Church House, 202 South Nineteenth street; breakfast will be served immediately following.

Conferences will be held during the morning in charge of prominent Church leaders on rural work, the subject of this year's Mission study and on religious education and the service program of the Church School.

Noon-Day intercessions will be for Missions and the Bishop's Crusade, led by one of our missionaries on furlough.

In the afternoon there will be a conference for the clergy of the Diocese on rural work led by a successful "rural parson" and since this subject is one of the big ones before the whole Church it is hoped that the clergy will all be present.

The annual meeting of the Woman's Auxiliary will also be held that afternoon at Holy Trinity Parish House and we are expecting one of our national officers to be with us. It is earnestly hoped that the women of the Auxiliary will attend the morning session and that the Mission study members will come to the afternoon meeting.

SESQUI AWARDS

The exhibit of the Diocese of Pennsylvania in the Educational Building of the Sesqui-Centennial International Exhibition, and that of the Seamen's Church Institute, received recognition by the Jury of Awards in the form of a silver medal in each case.

Photographs of these exhibits have appeared in "The Church News" and all who visited them will recognize the justness of these awards.

YOUNG PEOPLE'S FELLOWSHIP

The Diocesan Council of the Young People's Fellowship held its first meeting with the present membership December 13th. The members appointed by the Department of Religious Education take office in June, and those elected by the Annual Convention of Young People are chosen in November.

Admission of St. Matthias Fellowship, Nineteenth and Wallace streets, was voted. In response to a desire for an emblem, a circular is being sent to all Parochial Fellowships announcing a contest for the design of such emblem, in the form of button, pin, ring, or otherwise. A prayer used by Calvary, Germantown, is also being distributed to see whether it will meet with approval for adoption as the official prayer for the Diocese.

The young people of Texas suggested to all the Dioceses to join them in giving books for the library of St. James high school in Wuhu, China. The Church Periodical Club, New York headquarters reports that Pennsylvania leads the list at present, with $50.50 received from sixteen Parochial Fellowships.

Two future events are the retreat or devotional evening in preparation for Lent, which will be held, five to nine, February 26th, the eve of Quinquagesima, the last Saturday before Ash Wednesday; and the Corporate Communion for all young people of the Diocese, at eight the morning of the last Sunday in June. The latter will be at St. Simeon's, Ninth and Lehigh; the former at St. Jude and the Nativity, Eleventh and Mt. Vernon, for the girls, and Calvary, Germantown, for the men. Rev. Albert H. Lucas will lead the men, and Father Huntington the girls.

The personnel of the Council, which is also the Commission on Young People of the Department of Religious Education, is as follows:

Appointed by Department of Religious Education: Rev. Charles Jarvis Harriman, Chairman, 3227 West Clearfield street, Philadelphia; Rev. N. B. Groton, Rev. A. V. Bennett, Mr. H. S. Huber, Jr., and Miss Mary J. Moore.

Officers of Diocesan Young People's Fellowship: Mr. Raymond C. Moore, President; Mr. Arthur Parkinson, 1st Vice-President; Miss Jeannette H. Powell, 2nd Vice-President; Mr. George H. Thompson, Treasurer, Miss C. V. Stackhouse, Secretary, North Spring Garden street, Ambler, Pa.

SEAMEN'S INSTITUTE WORK SHOWS SPLENDID GROWTH

The following significant statement is quoted from the annual Christmas letter addressed to the Board of Managers of the Seamen's Church Institute by the Operating Committee:

"Our receipts from over 75,000 lodgings this year will be in excess of $36,000, while in our first year of operation (1920-1921) we had only 28,000 lodgings and receipts of less than $6000. The amount of money deposited by seamen for safekeeping has jumped from about $22,000 three years ago to over $48,000 in the first ten months of 1926. In 1923, 578 seamen repaid loans amounting to $1164; in the first ten months of 1926, 995 men paid back charges amounting to $2368.87 for lodgings, meals and cash advanced them."

The Dormitory on the fourth floor of the New Building, which is to be the gift of the Auxiliaries, representing a combined contribution of $15,000, it is announced, will be ready for use on or about January 1st. It is planned to hold an inspection of the fourth floor improvements following the annual meeting, on January 17th, of the Board of Managers and Contributors of the Institute.

DIOCESAN NORMAL SCHOOL

The Diocesan Normal School, now in its seventh year, has just closed the first Semester with the best attendance of the largest enrollment from the greatest number of parishes in its history.

Last autumn 160 persons attended from 53 parishes. This year 193 persons from 69 parishes, including some in New Jersey. The best attendance was from the parishes farthest away.

The second Semester commences on January 6, 1927, with fifteen courses, including four new subjects:

"Rise of the Papacy," by Rev. H. M. Stuckert, D.D.

"Christian Mysticism," by Dr. Wm. H. Jefferys.

"How to Use Music in the Church School," by the Commission on Church Music.

"Boy Scouts," by Officials of the Boy Scouts of America.

Each evening's session concludes with a lecture on "American Church History," by the Rev. J. Cullen Ayer, D.D., Professor of Church History in the Philadelphia Divinity School.

EPISCOPAL STUDENTS' ANNUAL DINNER

The annual dinner given to Episcopal Students of the University of Pennsylvania was held December 8th at the Hotel Rittenhouse. Bishop Thomas Darst, chairman of the Bishops' Crusade, was the principal speaker. His address was one of direct religious appeal in which he explained the meaning of the crusade and showed in a most interesting way the need for vitalizing the moral and spiritual life of our Church people. The address was brief but comprehensive and effective, and the students appreciated it.

Arnold D. K. Mason, chairman of the student vestry, presided and called upon his fellow students to assist in carrying on a very large and extensive social service program for the rest of the year. When called upon as the chairman of the committee who provided the funds for the dinner, Mr. William A Lippincott gave a splendid appreciation of his opportunity to be with and work with the students for the Church and called attention to the fact that it was the fifteenth anniversary of Mr. Hart's institution of the Church work on the campus when he graduated from college. He lauded the efforts of our chaplain, and cited rich results of his work both for our Church and for the various denominations whose work he inaugurated. Chaplain Hart then responded and spoke of the increasing conviction of the truth and place of the Christian religion in college life and of the contagion and enthusiasm of being a companion and friend to the students.

Bishop Darst also called attention to the fact that Mr. Hart was one of the four members of the clergy of the Diocese of Pennsylvania who had been chosen as crusaders and that he would be welcomed most heartily in the South at Raleigh and Chapel Hill, North Carolina, at the time of the crusade.

MUSIC IN THE CHURCH SCHOOL

The Diocesan Commission on Music will conduct a course in the Diocesan Normal School on "How to Use Music in the Church School." The purpose of this course is to demonstrate the use and importance of music in religious education. The lectures will deal with the history of music in the worship of the Church; the value of music in the Church School; proper care in the selection of hymns and carols; method of teaching hymns, especially in the younger grades, and the use of junior choirs.

Clergymen are especially invited to attend this course.

That literature is best literature which does the most good.

It is the unusual events in life that test one's character and ability.

It is hardly fair to criticize those who try to do and fail, if you never try.

Don't waste time regretting your sins; get busy and see that you sin no more.

Some Old Testament Problems

By the Rev. F. C. Hartshorne

The above title assumes, of course, that there are such things as "problems" in connection with the Old Testament Scriptures; and by that are meant things hard to understand, or to believe can have happened, as they are stated to have happened, either because they are in conflict with what modern knowledge teaches us as to nature, or, because they attribute actions to God which do not appeal to us as right, or even reasonable. As an example of the first kind may be mentioned the child in Sunday School who exclaimed scornfully, "The world made in six days! Why my other teacher says it took thousands and thousands of years." Or the young man who said that he had always believed everything in the Bible was absolutely true, until his attention was drawn to the fact that Genesis represents light as being on the earth several days before the creation of the sun, which started him thinking and noticing other verses that seemed equally impossible of belief, with the result that he lost all faith in the Bible. An example of the second kind of problem is illustrated by the thoughtful layman who said he could not understand why God should make so much trouble on the earth as is caused by there being so many languages, just because men were trying to build a high tower, whereas now men fly very much higher in planes, and God does nothing about it.

Such problems are extremely serious, because they are responsible for innumerable people rejecting the whole Bible and all religion, and in the case of others make them so unable to understand God that they frequently cease to believe in the existence of any personal God. A questionnaire sent to the readers of one London paper disclosed the fact that out of eighteen hundred people making replies, nearly eleven hundred did not believe in a personal God, and in the case of another paper, read by a different type of people, nearly four thousand out of twelve thousand were atheists.

"They Shall Not Pass"

There are people who apply a sort of Christian Science treatment to any troublesome thoughts in connection with the Bible. They are not troubled by problems because they are always able to convince themselves no such problems exist. Before the natural doors of their minds they hang a sign, "They shall not pass!" to keep out any thoughts that might war with those already in their minds, and right valiantly and successfully do they defend their Verdun.

Feeling a Draught

But not all persons have their mental processes under such complete control, or are so happily independent of what is going on around them. Once there was a meeting being held, and, during a pause in the proceedings, a man arose and asked if anyone present was a Christian Scientist. A woman promptly answered that she was. "Thank you, madam," said the man; "would you mind changing places with me? I feel a draught." In regard to many things in the Old Testament the writer has long felt a draught, but has succeeded in moving to a point where he no longer feels it, and if there be any feeling a similar draught and desiring to escape from it, he would fain be of service to them. In a series of article in the The Church News last year he endeavored to solve some of the problems that are encountered in the early chapters of Genesis, and he proposes in the course of a few more articles to deal with difficulties in other places in the Old Testament. But he has no intention of charging up any "Dead Man's Hill," or of battering at the impregnable defences of any Verdun.

An Unappreciated Genius

In the course of last year's articles one of the points made was that the volume commonly called "The Bible" is not, and never was considered by the Church to be, one book, but rather a collection of writings; and to emphasize this much-overlooked truth, a cut was published, showing the books of the Bible arranged like separate books in a bookcase. That brought out the interesting and surprising fact that as long ago as the middle of the last century, the Rev. Thomas H. Stockton, a relative of a predecessor of the author in his present parish, actually had the sixty-six books of the Bible bound separately, and all arranged in a specially-built bookcase, the five books of the Law, in green, the twelve Historical books in orange, the seventeen Prophetical books in gray, the four Gospels in blue, the Acts in pink, the Epistles in brown and the Apocalypse in purple. Of this arrangement he said, "In a few minutes even a child may be enabled to understand the structure of the Bible; better, indeed, than by the ordinary teaching in years." This bookcase, with its contents, was exhibited at a Fair, in Baltimore, in 1853. Dr. Stockton called it "The Divine Library, or Cyclopædia of Inspiration."

Dr. Stockton was an interesting man of very independent mind. Like many Philadelphians he had his portrait painted by Sully, at the latter's request, and later, as was the usual thing, an engraving was made of the portrait by Sartain. Whereupon Dr. Stockton is said to have quaintly remarked that he was "sullied for sartin." But his idea of publishing the Bible in separate volumes was much too far ahead of his time to gain acceptance, and nothing came of it. But the case and its carefully-bound books was preserved, and was in the possession of his granddaughter living in Philadelphia, and she, after reading the articles, most kindly offered the interesting product of a genius to the author, and it is now in the library of the Church House, in perfect condition, and, when there is room for it, it is hoped that it may find a place in the library of the Divinity School, where it should be an inspiration to the students as showing that true ideas, however unappreciated at any particular time, eventually come into their own, to the posthumous honor of those who first conceived them.

Another Voice in the Wilderness

In another article last year, use was made of the preface to St. Luke's Gospel to show that most of the books of the Bible do not undertake to set forth anything not already known and believed at the time of their being written, but rather, things universally believed in the circle in which the books were expected to be used. Alas for any idea the writer may have cherished that there was anything original in that thought! For now comes a writer in the December *Atlantic* and quotes some unnamed author of 1830, as follows: "Now the Scriptures do not contain the actual communications made to the minds that were inspired from above; but a declaration of those things which were most surely believed among them. The distinction is important, and, unfortunately, derives some consequence from the earnestness with which it is opposed." One may pause to hazard the guess that the man who wrote those words had had some experience of that "earnestness"! He continues: "The inspired penmen wrote in conformity with the philosophy of their respective eras—in conformity, therefore, with some portions of natural science which were false. How else can you explain the Mosaic theory of the solar system?" How else, indeed! "The theory of the infallibility of the Bible is unnecessary to the validity and sufficiency of its message. . . . We thus free the Scriptures from supporting a reputation to which they nowhere lay claim—of being in every particular perfect and infallible compositions."

Revelations or Records?

We all know that the Gospel was preached everywhere for many years before any particular Gospel was written. The first generation or so of Christians did not believe in Christ because of being able to read about Him in a written Gospel, but rather accepted the Gospels one by one as they appeared, because their contents agreed with what they had been taught and believed. The Gospels are not revelations of Truth, but records of truths previously revealed. Great numbers of Christians have not realized the truth of the above statement, but they readily admit it when it is drawn to their attention. But the strange thing is that all but a few insist upon looking at books of the Old Testament, such as Genesis, in an entirely different way. They look upon them as writings which God in some way contrived to get written, in order to reveal to men truths no one knew before they were written. This is the more strange because such books make no such claim for themselves. Indeed, if the writers of those books had written prefaces, as did St. Luke, they too would have told us that they were merely recording what was most surely believed at that time.

The Way of Escape

The only solution of the problems raised by the obvious conflict between the Genesis view of the universe and our view of it, is to get back of thinking of Genesis as we do of a Gospel, that is, not as a revelation in writing, but as a record of what was believed when it was written. Such a record will contain the beliefs of the ancient Hebrews both about God, and about the world and its origin. In their beliefs about God, we shall find evidence that God had been revealing some truths about Himself long before those records were written. In their beliefs about the world, etc., we shall find things which are interesting, but which the world has long outgrown, and which are of no importance. As records of what Hebrews believed, their conflict with what we believe is only what should be expected, and raises no problems. The way of escape is to cease claiming for Genesis a degree and kind of inspiration we do not claim for such a Gospel as that of St. Luke, who deliberately described his work as a record, rather than a revelation.

Did God Confound the Languages?

The eleventh chapter of Genesis says He did. But what does that prove? It proves that that was the belief of the Hebrews. Well, it is our belief also; I mean that we believe that it must have been just as much a part of God's plan that men should speak different languages as that they should have different colors and other racial distinctions. The difference, however, between our belief and that of the Hebrews is that they thought that, up to a certain time, all men spoke the same language, and then God interfered and "confounded" their tongues, while we think of differences in language as being as old as differences in race, of which the Hebrews say nothing. And we do not presume to suggest any reason for these differences, whereas the Hebrews thought they knew why God made it difficult for men to understand each other. They *had* to have an explanation.

Curses

A most important key to the interpretation of Genesis is to remember that it was the Hebrew book of Explanations, explanations of all things which a believer in One God, Creator and Ruler, and perfectly righteous, would need to have explained to him. Such a belief made God responsible for everything that had happened, and for all such things as could be seen in the world at any time. Any disadvantage under which anyone suffered, as, for example, woman, from her inferior physical and unfavorable social position, or man, from the fact that the ground brings forth briars and weeds as well as crops, was considered a "Curse," that is, a punishment decreed by God because of His displeasure at something the ancestors had done.

The Language Barrier

Among the disadvantages or curses under which the whole human race suffered, as the Hebrews saw it, was the multitude of different languages, preventing men from freely associating with and understanding one another. That was something that had to be explained in such a manner as to be consistent with God's righteousness, because, of course, the Hebrews believed that God had caused men who had once spoken one language to speak in many different ones. The story of the Tower of Babel is the explanation.

Babylonian Skyscrapers

Babel is Babylon. That region was famous for its towers, or Zikkurats, as they were called, great square structures, with a number of terraces or stories, each one smaller than the one below, like the most recent New York skyscrapers, and connected by slopes or ramps. Ruins of some of these towers remain, and others are referred to in Babylonian inscriptions. The most famous one was called by a name which means "reaching to the clouds." Apparently there is nothing new under the sun, and the Babylonians certainly anticipated our facetious name for tall buildings. And they didn't mean any more by it than we do, and the idea that the cause of God's displeasure, as described in the story in Genesis, was that men were attempting to climb up to heaven, is due to a misunderstanding.

The Drift to the City

The account says that after the flood, instead of scattering all over the earth and so replenishing it, as God intended they should, men moved eastward in a body, and then settled in a plain and said, "Go to, let us build us a city, and a sky-high tower, and let us make us a name, lest we be scattered over the face of the whole earth." And the account goes on to say that God checkmated their designs and broke up this drift from the country to the city by confounding their languages, so that they couldn't work together any more. Thus did the Hebrews explain, to their own satisfaction, how a righteous God had been compelled, as a just punishment, to bring upon mankind the curse of different languages. They did not feel under any obligation to explain why there were so many different races, because no curse was involved in that, for it is not difference in race that puts men to a disadvantage, but inability to understand each other's speech. There is no reason why we should feel obliged to accept their explanation of language differences.

The Revelation Gradual

Because the Old Testament Scriptures teach Monotheism, or belief in only one God, and forbid the use of images and human sacrifices, we naturally think that all the Hebrews were always Monotheists, and never worshipped idols and never sacrificed their children. Nevertheless, the same Scriptures are constantly accusing the people of transgressing in all these ways. The 106th Psalm is an illustration:

> "They were mingled among the heathen, and learned their works.
>
> "Insomuch that they worshipped their idols, which turned to their own decay; yea, they offered their sons and their daughters unto devils.
>
> "And shed innocent blood, even the blood of their sons and their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood."

It is obvious that people do not sacrifice their children for the fun of the thing, or for any other reason than that they think that by such supreme sacrifices they can propritiate the deity, so as to avert some danger or gain some advantage. The historic truth seems to be that indulgence in such practices as idolatry and human sacrifices was due largely to the fact that the higher ideals which religious leaders taught, and which were eventually universal

(*Cont'd on Page 134*)

The Woman's Auxiliary Department

Edited by CLARA M. BREED

The Message of Epiphany

As the Wise Men so many hundreds of years ago, were led by the Star to the cattle shed; there to worship the Infant Christ and to offer their gifts, so the Star has led men and women ever since and we in this generation can claim the name of Christians *because* of the Manifestation of Christ to us Gentiles. With the Ideals of life presented in the Christ, can we fail in loyalty in our profession as Christian women living in an age when it was never so hard, nor so easy to uphold Christian standards. Hard, because so much in this luxury loving age, tends toward drawing us to the soft and easy ways of life, and makes us indifferent to the responsibility for others; and *Easy* because, if we will use the gifts strewn before us with the open door of *intelligence,* and many helps (unknown in times past) we can find so much now possible of accomplishment.

The name of Christian implies a growing emphasis on *social* duty, and the Christian experience is not complete until we have identified ourselves with *Humanity* and seen its joys and sorrows. The Crusade now going forward with such objectives as "Confession of Christ openly before men" Regular prayers and daily Bible reading, Seeking strength always for service through Worship and the Sacraments, Active service by every member of the Church, which brings a deeper sense of individual responsibility in giving others a share of the joys that have come to *us, These* efforts must give us the real message of Epiphany to make manifest to the *many* the blessings enjoyed by the few.

There are many faithful and devoted Crusaders, who are heard from now and again in their mission fields. It is a well-known fact that a missionary is seldom discouraged. That is left to those at home, who when they realize how hard it is to see the necessary "bread and butter" money, coming to keep these faithful people in the Field, are apt sometimes to lose hope. From the southwestern mountains of Virginia a wonderful picture comes of the mountain people cut off from so much that we enjoy; our own Anglo-Saxon brothers and sisters; and while shy at first and fearful of trusting those who come to teach them, are so happy and eager after they make friends. Deaconess Williams, who has worked for fifteen years in Dante, Va., with these mountain people, says that every effort made in their behalf is repaid a hundred fold. She gave us a very *interesting* message. Many of our young girls after school, wonder *what* they will do; and some have been led by friends or relatives to offer their services for two or three months in the summer, to teach in the schools. They learn here what is means to be of *real* use, and the Deaconess tells us that more inspiration comes to these mountain girls and boys from seeing the girls who come to live among them, without pay, than could be imagined.

Volunteer work is always acceptable and in connection with this, if Foreign work is wanted without going abroad, there is plenty to be found right here in St. John's Settlement at Third and Brown streets. Deaconess Young, who is working single-handed among the foreign population, many of them Roumanians, *needs help.* The material is at hand, this part of the city is dilapidated and down at heel, the conditions are overcrowded, and the Missions there have not yet been able to successfully handle the situation. The families need *Sympathy,* more than charity. A *Dream* of a large and well-equipped Settlement House, keeps those who see the need encouraged.

The northern Convocation has within its borders several missions as well as the Episcopal Hospital, the Sheltering Arms and the Gallilee Mission. Perhaps through the Crusade more workers may offer themselves and then the work will go forward.

And now there is a message from China and, coming from Bishop Gilman who was in Wuchang at the time of the "Siege," it is doubly interesting. The Mission, so the Bishop tells us, saw a series of miracles, and with shells bursting all around, not one of the twenty-eight missionaries, or the non-Christians who had taken refuge there, were touched, though there were terrible scenes and many lives lost outside. The military power is difficult to deal with, but in spite of reports to the contrary the missionaries have had *free course* everywhere, and it is only the foreigners in *business* who have been confined to certain districts. Bishop Gilman feels that the work our Church has accomplished in *Schools* the past seventy-five years is as important as anything that has happened in China. He told us that at the last Lambeth Conference it was stressed that no Christian bodies working in foreign fields should conflict with others or be duplicated and if Christianity is true, we should work with all denominations for the greater good. Scientific apparatus now in our schools and colleges is a crying need and a scientific building costing $50,000. This is *so important* that it should be made part of the Budget as *Equipment* is called "Advanced work."

Miss Gregg, of Anking, told us of the wonderful International House in New York started some years ago by the handshake of Dr. Edmunds with a foreign student followed by an invitation to supper, and the

"Supper parties" grew, until Mr. Rockefeller, who was a guest one evening, asked what was needed and the result is this wonderful House, where 1500 students are taken care of. In every room is a big book with quotations from 14 different religions and the House is based on mutual reverence and understanding. Miss Gregg's work is *teaching* and she emphasized how much good the Commercial Press is doing in translating good books and magazines. She spoke of the intelligence of the plainer people in China; also of their politeness and love of beautiful things.

We have a little Jewish work in our Diocese, but little as it is, the outlook is not discouraging, in that those who come, like Nicodemus of old, to "inquire," come back again and again; and the friendly feeling is growing slowly, but surely. We must take a *broad* view of the encouraging aspect of the Jew and Christians and are finding more and more as we see and hear of the Goodwill and Fellowship of how much we can find in common. If we care for statistics we hear of *many* conversions and abroad, but the Jew has his Faith rudely shaken, when such butchery as occurred recently in Kishniff and Kaharish when Roumanian students disgraced themselves by killing, wounding and destroying the property of so many unfortunate Jews. In our own city, as in others, a series of meetings, in some cases a banquet, will be held to promote closer harmony between the Jews and Christians and the Rabbis feel that this is the beginning of a better understanding.

GIRLS' FRIENDLY SOCIETY

The Third Annual Conference of the Province of Washington was held November 19, 20, 21 in the city of Wilmington, Del. It was a most interesting "live" meeting in every way, the attendance very good, quite a gain in numbers over the last Conference. Pennsylvania Diocese sent fifty-eight delegates and visiting members, including the Diocesan delegates—president, secretary, and president of the Senior Members' Club.

There was a note of sadness in the meeting, as Miss Kathryn Merritt, the first Field Secretary really belonging to the Province, whose work had been blessed with such good results, who had made herself loved everywhere, and who was to have had a large part in the Conference, died suddenly in October, in the midst of her work. A suitable memorial was read, and through the offering made at the Corporate Communion her name was placed in the beautiful Book of Remembrance of the Society.

Miss Merritt's place in the program was largely filled by Miss Florence Newbold, Executive Secretary of the Field Division; her subject was Program Making, and she drew out most interestingly the girl's desires and needs, and how the G. F. S. can meet them. Another speaker was Miss Williams, from Kyoto, Japan, who gave a delightful account of the Branch of the Society in St. Agnes School, Kyoto. A report was given of the status of the Washington National Center. The last speaker was Mrs. Morton S. Lewis, President of New Jersey, with some always to be remembered words on "Thinking Things Through."

The Preparation for the Corporate Communion was given by Bishop Cook, who celebrated Sunday morning, assisted by the Wilmington Clergy. This Service was held in the historic Church of Old Swedes. The meetings were held in St. Andrews Parish House, and the concluding Festival Service and Service of Light was in St. Andrews Church.

Wilmington entertained the Conference at supper on Saturday evening and at breakfast after the Corporate Communion, and before the Festival Service the delegates were taken by motor out to the wonderful Du Pont conservatories. The next Conference will be held in Pittsburgh.

Attention is called to the notice of a devotional meeting on the Bishops' Crusade for the G. F. S. of Pennsylvania, to be held on January 20th, at 2.30, in the Church House, which appears in this issue of THE CHURCH NEWS, along with other information bearing on the Crusade.

THE HOUSE OF PRAYER, PHILADELPHIA

The present month brings to a close a notable year in parish development. Forty-one have been added to the communicant list by confirmation and transfer, bringing our total members up to 303, a gain of 100 per cent. in the last five years of the present Rector's administration.

Since the opening of the new Parish House, one year ago, the Church School has increased 40 per cent. in membership and a condition of unusual interest prevails in that, at the present time, we have a waiting list of teachers. A splendid spirit of zeal is manifest in all departments of our work, harmony, friendliness and co-operation have lightened and made genial our common tasks, and the high spiritual tone of the parish is demonstrated by a 20 per cent. average increase in church attendance during the past year and by the fact that, at the annual corporate communion of the men of the parish on the first Sunday in Advent, fifty-six, the largest number in the history of the parish, made their communion at the early celebration. We entered the year with an indebtedness of $14,000 on the newly-erected parish house. It was thought we should do well if we raised but a portion of the interest. We close the year, however, with every penny of interest paid to date, and an additional $1000 laid away to be applied later on the principal of the mortgage. For all these blessings we return thanks to Almighty God and face the new year with high faith and courage.

IN PIOUS MEMORY OF ANDREW WHEELER

for ten years a Vestryman of Saint Mark's Church, Philadelphia, and at the time of his death, on November 24, 1926, the Accounting Warden. Beloved of his colleagues and of the members of the Parish: scrupulous and instant in the performance of his parochial activities: lover and past master of the art of ecclesiastical music: a polished gentleman: a good citizen: he lived and died in the joy of the Catholic Faith, as a faithful soldier and servant of his Most Gracious Lord and Saviour Jesus Christ, unto his life's end. May his soul forever rest in peace, and may light perpetual shine upon him.

The Vestry of Saint Mark's Church have adopted this Minute at a Special Meeting, held upon December 8, 1926, as an evidence of their deep sense of loss; as an affectionate tribute to the memory of a man who will ever be held dear by them; and as an Act of Thanksgiving to Almighty God for the devoted labors of ANDREW WHEELER in behalf of Saint Mark's Parish.

FRANK LAWRENCE VERNON,
Rector.

Attest: THOMAS REATH,
Secretary.

DIOCESAN CAMPAIGN FOR MISSIONS AND INSTITUTIONS

Rt. Rev. THOMAS J. GARLAND, D.D., LL.D., D.C.L., Honorary President

November 26 to December 6, 1926

ROBERT L. MONTGOMERY, Campaign Chairman

Following is a reprint of the "Final Daily Report Bulletin of Subscriptions" issued to the more than 1500 workers who took part in the Diocesan Campaign for Missions and Institutions. It appears here for the information of all our church people, and is a record which THE CHURCH NEWS feels is worth preservation as one of the outstanding evidences of the interest which the members of the Church in this Diocese show when the needs of their own work are presented to them and the generous response they are willing to make when called to work together as a Diocesan unit.

The "Grand Total" which appears at the end of the list represents the amount received up to and including December 15th. Since December 15th, additional subscriptions have been received, so that the "Grand Total" as of December 20th, is $1,964,913.

[NOTE:—The figures in the table of "Total Communicants" have been revised to conform to those appearing in the 1926 Journal of the Diocese.]

CHESTER CONVOCATION

Rev. Francis M. Taitt, S.T.D., *Dean.* D. B. C. Catherwood, *Chairman*

Church or Mission	Rector	Parish Chairman	Total Communicants	No. of Pledges to Date	To-day's Registrations	Total
Advent, Kennett Square	Rev. John Curtin Runkle	Benjamin Furniss	59	35	$233.00	$541.50
All Saints' Mission, Darby	Rev. Chas. A. Ricksecker	Roland Stanert	350	254	145.00	5,739.50
All Saints', Wynnewood	Rev. Gibson Bell	D. L. Schwartz	274	60	8,005.00	19,513.00
Ascension, Parkesburg	Rev. Addison A. Lamb		62	13	.....	80.00
Ascension, West Chester	Rev. S. Henry White	Harry J. King	45	15	10.00	215.00
Atonement, Morton	Mr. F. V. Harding (*Warden*)		112			
Calvary, Rockdale	Rev. John P. Bagley	J. Henderson Smith	184	131	373.37	2,303.37
Christ, Media	Rev. Harry Ransome		385	41	500.00	2,370.00
Christ, Ridley Park	Rev. F. A. Warden	Charles M. Chestnut	301	118	443.50	5,088.50
Good Samaritan, Paoli	Rev. Horace A. Walton	Richard S. Haughton	310	60	206.00	5,385.00
Good Shepherd, Rosemont	Rev. Charles Townsend	George F. Curwen	563	217	3,220.00	37,850.00
Holy Sacrament, Highland Pk	Rev. George W. Barnes	John H. Vogt	221	123	90.00	4,075.00
Holy Trinity, West Chester	Rev. J. A. Winterstein		433	1	10.00	10.00
Incarnation, Drexel Hill	Rev. Edward G. Knight	Samuel Evans, Jr.	282	69	200.00	5,200.00
Redeemer, Bryn Mawr	Rev. G. Calvert Carter	George Peterson	621	165	4,500.00	86,174.00
Redeemer, Springfield	Rev. G. R. Bishop	William J. Mooney	37	57	25.00	6,528.00
St. Alban, Newtown Square	Rev. Croswell McBee					
St. Andrew, Oxford	Rev. John Curtin Runkle	Coates Caldwell	8	6	92.00	92.00
St. Andrew Chapel, West Manayunk	Rev. Benjamin N. Bird		120	1	.....	125.00
St. Asaph, Bala	Rev. Benjamin N. Bird	E. N. Wigfall	365	79	735.00	13,065.00
St. Cyril, Coatesville	Rev. S. Henry White	John C. Wilson	24	14	150.00	150.00
St. David, Radnor	Rev. Croswell McBee	Charles Wheeler	228	107	2,140.00	29,612.00
St. Giles, Stonehurst	Rev. Walter C. Pugh	James Henderson	114	98	638.00	5,159.00
St. James, Downingtown	Rev. H. R. Gummey		215	1	.....	1,000.00
St. James, Prospect Park	Rev. W. E. Warren	M. D. Gould	170	83	60.00	4,060.00
St. John, Concord	Rev. David L. Sanford	Herschell Kelley	41	23	10.00	790.00
St. John Evangelist, Cynwyd	Rev. A. E. Clattenburg	Herbert J. Tily	266	36	52.00	9,112.00
St. John Evangelist, Lansdowne	Rev. Charles E. Tuke	Karl Collings	586	127	1,185.00	8,442.00
St. John, Essington	Rev. F. A. Warden	J. Willis Scott	58	68	.....	*1,665.00*

St. John, Kelton	Rev. John Curtin Runkle	John Jefferis	18	11	88.50	88.50
St. John, Pequea	Mr. R. C. Ross (*Warden*)		100			
St. Joseph's Chapel, Gladwyn	Rev. N. H. Caley	Robert J. Cartland		28	.....	542.75
St. Luke's, Chadds Ford	Rev. David L. Sanford		7	7	150.00	530.00
St. Luke, Chester	Rev. Henry J. Beagen	William H. Goodman	132	101	57.00	1,384.50
St. Luke, Eddystone	Rev. W. E. Warren	W. E. Colley	24			
St. Mark, Honeybrook	Rev. Richard Kemp	Dr. Ashton B. Talbot	108	10	83.00	83.00
St. Martin Chapel, Ithan	Rev. Richard H. Gurley					
St. Martin, Marcus Hook	Rev. R. M. Doherty		178			
St. Martin, Radnor	Rev. Richard H. Gurley	W. Barklie Henry	210	116	5,672.00	31,719.00
St. Mary, Ardmore	Rev. Andrew H. Haughey		535	60	495.00	8,445.00
St. Mary, Chester	Rev. Arthur C. Moore	Joseph James	30	32	25.00	727.00
St. Mary, Warwick	Rev. F. B. Hornby	Devault Chrisman	39	24	175.00	462.00
St. Mary, Wayne	Rev. Henry Mitchell		482	51	6,515.00	11,515.00
St. Paul, Chester	Rev. Francis M. Taitt	Col. J. A. G. Campbell	805	337	2,630.00	12,761.50
St. Paul, West Whiteland	Rev. Thomas L. Gossling	Lardner Howell	273	33	265.00	3,385.00
St. Stephen, Clifton Heights	Rev. Oliver E. Newton	Harry Dracup	240	87	.....	1,619.00
St. Stephen, Norwood	Rev. R. Bakewell Green	Maj. George B. Zane	176	108	175.00	1,182.00
Trinity, Coatesville	Rev. Addison A. Lamb		290	30	350.00	2,773.00
Trinity, Collingdale	Rev. Henry Davies	Howard S. Pitcher	191	108	70.00	2,882.50
Trinity, Swarthmore	Rev. Walter A. Matos		145			
Mission Study Class					.....	25.00
Woman's Aid					.....	10,000.00
Total					$39,773.37	$344,745.12

NORRISTOWN CONVOCATION

Rev. Stanley R. West, *Dean.* Reese P. Davis, *Chairman*

Advent, Hatboro	Rev. George W. Lamb	James R. Adams	83	50	$50.00	$3,431.50
All Hallows, Wyncote	Rev. Clarence C. Silvester	F. Cooper Pullman	228	30	35.00	5,130.00
All Saints, Norristown	Rev. H. L. Hannah	Maurice White	396	123	345.00	2,911.00
Calvary, Conshohocken	Rev. Stanley R. West	Harry Buckle	553	226	322.00	19,640.00
Christ, Pottstown	Rev. Caleb Cresson	Benton Cadwalader	234	35	542.00	805.00
Christ, Upper Merion	Rev. James H. Lamb, Jr	John McCoy Mairs	168	115	115.00	3,151.00
Epiphany, Royersford	Rev. Charles F. Scofield	Edward C. Kaltenbach	63	17	.....	1,835.00
Holy Nativity, Rockledge	Rev. Fordyce H. Argo	W. E. Berry	283	206	1,042.00	10,000.00
Holy Trinity, Lansdale	Rev. William J. Wilkie	S. Homer Kendig	127	81	80.00	2,404.00
Huntingdon Valley Chapel, Meadowbrook	Rev. John W. Walker	Hollinshead N. Taylor	69	23	1,177.00	13,947.00
Messiah, Gwynedd	Rev. William C. Patterson		217	18	1,785.00	34,210.00
Our Saviour, Jenkintown	Rev. John F. Kirk	Samuel J. Dallas	420	159	778.00	11,258.00
St. Aidan Chapel, Cheltenham	Rev. Herbert B. Satcher	Charles H. Lanco	110	52	180.00	1,484.00
St. Anne, Willow Grove	Rev. George W. Lamb	William C. Keightly	42	19	285.00	1,130.00
St. James, Perkiomen	Rev. Charles F. Scofield	Edward T. Jackson	66	21	.....	787.00

Church or Mission	Rector	Parish Chairman	Total Communicants	No. of Pledges to Date	To-day's Registrations	Total
St. John, Norristown	Rev. James M. Niblo	Norris D. Wright	625	302	.....	$8,250.00
St. Paul, Elkins Park	Rev. Philip J. Steinmetz		548	8	$400.00	250,900.00
St. Paul, Oaks	Rev. Ross H. Flanigan	Howard M. Wilkinson	209	26	5.00	1,362.00
St. Peter, Phoenixville	Rev. Francis C. Hartshorne	E. A. Barkley	250	97	190.00	10,083.50
St. Peter, Weldon	Rev. George Copeland	Charles J. Hoffman, Jr.	198	111	630.00	9,405.00
St. Thomas, Whitemarsh	Rev. Nathaniel B. Groton	H. M. McAdoo	520	253	4,009.00	33,201.25
Trinity, Ambler	Rev. William F. Lutz	James R. Gillin	147	78	27.00	3,682.00
Trinity, Gulph Mills	Mr. G. H. Randall (*Warden*)	George H. Randall	32	23	55.00	390.00
Washington Memorial, Valley Forge	Rev. W. Herbert Burk	Frank Quigg	101	55	131.00	4,356.00
Woman's Aid					.....	2,500.00
Total					$12,183.50	$436,253.25

GERMANTOWN CONVOCATION

Rev. A. R. Van Meter, *Dean.* Isaac Starr, *Chairman*

All Saints Chapel, Fallsington	Rev. Francis Henry Smith		58	37	$45.00	$241.50
All Saints, Torresdale	Rev. Percy J. Brown	Thomas E. Coale	300	123	1,084.00	16,526.50
Calvary, Germantown	Rev. A. R. Van Meter	William W. Finn	801	292	6,704.10	35,155.10
Christ, Eddington	Rev. Joseph A. Stewart		74	4	25.00	475.00
Christ, Germantown	Rev. Charles Henry Arndt	William H. Clausen, Jr.	679	39	896.00	10,101.00
Emmanuel, Holmesburg	Rev. Sydney Goodman	Charles J. Gros	341	173	411.00	3,065.50
Emmanuel, Quakertown	Rev. William J. Wilkie	David H. Strawn	87	17	80.00	426.00
Epiphany, Germantown	Rev. J. Wesley Twelves	Walter Willard	350	106	1,084.00	6,562.00
Feasterville Mission	Rev. Jules L. Prevost	Mrs. Mary Louise Heppe	5	4	.....	50.00
Good Shepherd, Germantown	Rev. William Y. Edwards	John P. Goheen	200	59	425.00	8,605.00
Grace, Hulmeville	Rev. J. L. Prevost	Mrs. Thomas Longhurst	40	37	.....	363.00
Grace, Mt. Airy	Rev. Charles E. Eder	Pratt Thompson	491	218	2,460.00	32,726.25
Holy Innocents, Tacony	Rev. William Roberts	Lamar C. Hibbs	226	83	105.00	2,111.00
House of Prayer, Branchtown	Rev. Howard Gernand	Dr. James D. Compton	269	59	.....	2,500.00
Incarnation, Morrisville	Rev. Seaver M. Holden	Thomas B. Stockham	219	94	101.00	3,176.50
Nativity Chapel, Germantown	Rev. Wallace E. Conkling	G. A. Mitchell		27	90.00	170.00
Redeemer, Andalusia	Rev. Walter Marvin		73	43	35.00	1,590.00
St. Alban, Roxborough	Rev. Charles S. Lyons	William A. Taylor	112	55	105.00	1,456.00
St. Alban, Olney	Rev. A. C. Knowles	Henry Franz, Jr.	244	84	717.50	3,217.50
St. Andrew, Somerton	Rev. Charles E. Spalding	John B. Lewis	55	23	70.00	440.00
St. Andrew, Yardley	Rev. Francis B. Barnett	Jesse E. Harper	108	56	50.00	2,604.00
St. Barnabas, Germantown	Rev. E. Sydnor Thomas	Arthur C. Nichols	255	138	284.00	4,445.00
St. Bartholomew, Wissinoming	Rev. John R. McGrory	August Belmont	187	64	125.00	1,390.50
St. Columba, Southampton	Rev. Jules L. Prevost	Chas. D. Ermantrout	15			
St. David, Manayunk	Rev. J. O. Warfield	John Dennis	479	131	120.00	2,695.50
St. Gabriel, Feltonville	Rev. William T. Metz	Edgar Harry Jowett	167	97	217.00	6,852.00
St. James, Bristol	Rev. Henry S. Paynter	S. Phillips Landreth	342	72	250.00	2,655.00

St. Gabriel, Feltonville	Rev. William T. Metz	Edgar Harry Jowett	167	97	217.00	6,852.00
St. James, Bristol	Rev. Henry S. Paynter	S. Phillips Landreth	342	72	250.00	2,655.00
St. James, Langhorne	Rev. Jules L. Prevost		60	19	130.00	1,210.00
St. John Baptist, Germantown	Rev. Francis M. Wetherill	George W. Arold, Jr.	260	68	110.00	982.00
St. Luke, Bustleton*	Rev. Paul Micou	Louis H. Farrell	158	31	211.00	1,361.00
St. Luke, Germantown	Rev. Wallace E. Conkling	Reed A. Morgan	1012	316	602.00	20,112.00
St. Luke, Newtown	Mr. H. G. Reeder (*Warden*)	Wallace G. Murfit	138	85	70.00	1,475.50
St. Mark, Frankford	Rev. Leslie F. Potter	Arnold M. Shaw	1,301	248	192.00	8,778.50
St. Martin, Oak Lane	Rev. Llewellyn N. Caley	Allan R. Burk	355	99	425.00	10,525.00
St. Martin-in-the-Fields	Rev. R. Wood Stewart	John B. Lear	490	174	1,156.00	137,712.00
St. Mary's (Polish)	Rev. E. M. Baczewski		88	1	.....	100.00
St. Michael, Germantown	Rev. Gilbert Pember		506	44	1,676.00	5,252.00
St. Paul, Chestnut Hill	Rev. Malcolm E. Peabody	Rev. M. E. Peabody	662	284	5,601.10	134,145.10
St. Paul, Doylestown	Rev. John L. Hady	Oscar O. Bean	261	106	180.00	3,028.50
St. Paul, Edgely	Rev. Jules L. Prevost		50			
St. Peter, Germantown	Rev. Stewart P. Keeling	Leo S. Harris	600	44	1,590.00	10,695.00
St. Philip, New Hope	Rev. Jules L. Prevost		13			
St. Stephen, Bridesburg	Rev. George Mair		341	5	50.00	275.00
St. Stephen, Wissahickon	Rev. George S. McKinley	Charles Cain	235	122	.....	2,097.00
St. Timothy, Roxborough	Rev. S. Atmore Caine		668	41	2,440.00	2,440.00
St. Wilfred, Dolington	Rev. Francis B. Barnett		11	7	.....	160.00
Trinity, Buckingham	Rev. John Holah		61			
Trinity Chapel, Crescentville	Rev. Waldemar Jansen, Jr.	Joseph Sudders	467	48	75.00	5,992.50
Trinity, Oxford	Rev. Waldermar Jansen, Jr.	William Easterbrook		83	478.00	3,358.00
Trinity, Solebury	Rev. Jules L. Prevost		17	1	15.00	15.00
Zion, Phila	Rev. Charles H. Long	Howard R. Sheppard	388	168	855.00	6,600.00
Woman's Aid					.....	10,000.00
Chapel of Intercession, Home for Consumptives					10.50	10.50
Total					$31,350.20	$515,924.45

*$150 of this amount was contributed by Rhawnhurst Mission which is only two months old.

NORTH PHILADELPHIA CONVOCATION

Rev. N. V. P. Levis, D.D., *Dean*. William White, Jr., *Chairman*

Advent (Polish)	Rev. Joseph O. Pienionzek		179	1	.....	$150.00
Advocate, Phila	Rev. Jesse B. Hawkes		609	96	$216.00	2,371.00
All Souls', Phila	Rev. Warren M. Smaltz	George T. Sanders	283	16	70.00	375.00
Annunciation, Phila	Rev. Carl I. Shoemaker		93			
Christ, Franklinville	Rev. Arthur D. Appleton	William Hetzel	324			
Christ, Phila	Rev. Louis C. Washburn	Joseph R. Sheppard	387	102	105.00	54,745.00
Covenant, Phila	Rev. George W. Lamb	Robert McGahey	701	225	125.00	4,172.00
Emmanuel, Kensington	Rev. A. O. Tarrant		368	74	30.00	1,130.00
Good Shepherd, Kensington	Rev. John A. Goodfellow	Frank H. Longshore	344	172	480.00	5,780.50
Incarnation, Phila	Rev. Norman VanPelt Levis	Francis Sappington	307	123	150.00	5,112.00
Messiah, Port Richmond	Rev. Charles L. Fulforth	William Moffett	106	64	13.00	1,075.00
Resurrection, Phila	Rev. James O. McIlhenny	J. H. A. Dealy	902	393	693.00	21 670.67
St. Ambrose, Phila	Rev. Frederick B. Halsey	Harry W. Farrand	259	156	140.00	4,412.00

Church or Mission	Rector	Parish Chairman	Total Communicants	No. of Pledges to Date	To-day's Registrations	Total
St. Augustine, Phila	Rev. Henry S. McDuffey	Paul F. Keene	222	225	$665.00	$6,074.00
St. Barnabas, Kensington	Rev. Herbert White Jones		145	55	.....	1,635.00
St. Bartholomew, Phila	Rev. J. Albert Weagle	Darwin Wrigley	105	51	85.00	932.00
St Clement, Phila	Rev. Franklin Joiner	Sheldon Potter Ritter	629	88	1,151.00	15,169.00
St. George, Richmond	Rev. A. J. Arkin	Raymond Millington	377	109	190.00	2,510.00
St. George, Venango	Rev. Arnold Harris Hord	George Oechsle	193	133	34.00	3,718.00
St. James, Phila	Rev. John Mockridge		756	53	890.00	16,292.50
St. James the Less	Rev. Charles J. Harriman	Lewis M. Evans	458	177	73.00	20,651.25
St. John Chrysostom	Rev. Joseph Sherlock	E. H. Mackay	174	25	259.00	1,750.00
St. John Free	Rev. Frank Goostray	Edward L. Forstner	1,118	212	327.00	8,473.00
St. Jude-Nativity	Rev. John L. Saunders	Robert Budd	565	40	172.50	1,112.50
St. Luke, Kensington	Rev. William J. Hawthorne	Wm. McIntyre	520	220	330.00	6,062.00
St. Mary Annunciation	Rev. Silvio G. Biagini	Carmen Torrente	173	2	.....	300.00
St. Matthew, Francisville	Rev. C. Herbert Reese	Edward H. Bonsall	831	214	1,276.00	15,510.00
St. Matthias, Phila	Rev. Samuel H. Wood	Clarence L. Harper	294	179	621.00	10,635.50
St. Nathanael, Phila	Rev. George R. Miller	William Oldfield	281	134	15.00	3,095.00
St. Paul, Aramingo	Rev. Percy G. Hall	Walter Holland	276	139	17.00	1,645.00
St. Simeon, Phila	Rev. Charles B. Dubell	John T. Cannan	2,175	423	862.50	16,667.50
St. Stephen, Phila	Rev. Carl E. Grammer	I. Smith Raspin	477	215	.....	30,000.92
Holy Redeemer (Polish)			295	...	.....	400.00
Redeemer (Seamen's Mission)				...	.....	10.70
Woman's Aid				...	.....	7,000.00
Total					$8,990.00	$270,635.04

SOUTH PHILADELPHIA CONVOCATION

Rev. George H. Toop, D.D., *Dean.* John Cadwalader, Jr., *Chairman*

All Saints, Moyamensing	Rev. John Edwin Hill	J. O. Fenner	481	168	$60.00	$6,082.00
Christ Church Chapel	Rev. James R. L. Nisbett	William W. Montgomery	200	29	2,720.00	2,720.00
Crucifixion, Phila	Rev. Robert H. Tabb	George Barrett	290	231	125.00	1,758.00
Gloria Dei, Phila	Rev. Addison A. Ewing	Walter L. Prickett	306	160	625.00	4,749.00
Holy Apostles, Phila	Rev. George Herbert Toop	George W. Jacobs	936	419	1,761.00	33,767.00
Holy Comforter Memorial	Rev. Joseph W. B. Stewart	Andrew Patterson	248	221	302.50	2,605.00
Holy Communion Chapel	Rev. Frank W. Bonynge	John Devitt	614	288	140.00	3,931.50
Holy Trinity, Phila	Rev. Floyd W. Tomkins	C. Christopher Morris	1,840	136	8,013.95	42,629.95
Holy Trinity Chapel	Rev. B. Janney Rudderow		424	55	.....	918.00
L'Emmanuello	Rev. Thos. E. Della-Cioppa	Nicholas Cettei	153	16	310.00	310.00
Phillips Brooks Chapel	Rev. Edgar C. Young	John L. Hayes, Jr	301	91	482.10	2,731.10
Prince of Peace Chapel	Rev. Joseph P. Morris	Rev. William M. Sharp	732	196	255.00	4,317.50
St. Elisabeth, Phila	Rev. Frederick D. Ward	Henry L. Kelley	264	25	115.00	555.00
St. John Evangelist, Phila	Rev. H. Cresson McHenry	John C. Patterson, Jr	687	393	435.00	12,159.00
St. Luke and The Epiphany	Rev. David M. Steele		1,109	29	1,308.00	29,708.00

St. Mark, Phila	Rev. Frank L. Vernon	Hon. G. Wharton Pepper	1,562	139	1,791.50	42,545.50

St. Mark, Phila	Rev. Frank L. Vernon	Hon. G. Wharton Pepper	1,562	139	1,701.50	40,545.50
St. Mary's Pro-Cathedral	Rev. H. St. Clair Hathaway	John J. Collier	238	67	695.00	17,605.00
St. Paul Memorial, Phila	Rev. Stanley V. Wilcox	James M. Hazlett	480	244	205.00	12,170.50
St. Peter, Phila	Rev. Edward M. Jefferys	Harry L. Jefferys	794	229	1,803.00	25,859.75
St. Simon Cyrenian	Rev. John R. Logan	Herbert G. Cooper	844	301	550.00	2,771.00
St. Thomas, Phila	Rev. James N. Deaver	William H. Jones	442	119	150.00	1,865.00
Transfiguration, So. Phila	Rev. H. Cresson McHenry	Joseph R. Clair	170	90	.....	2,370.00
Woman's Aid					.....	2,500.00
Total					$21,757.05	$254,627.80

WEST PHILADELPHIA CONVOCATION

Rev. William J. Cox, *Dean*. E. C. Bendere, *Chairman*

Atonement, Phila	Rev. James M. Collins	Frank F. Mathers	600	163	$51.00	$13,749.50
Calvary (Northern Liberties)	Rev. Charles L. Steel	J. M. Thompson	282	68	275.00	1,487.00
Christ Church Hospital Chapel	Rev. W. F. Ayer		87			
Epiphany, Sherwood	Rev. William N. Parker		763			
Grace, Phila	Rev. John R. Huggins	John G. Hooven	287	76	110.00	2,475.00
Holy Comforter, Phila	Rev. Charles W. Schiffer	W. H. Richman	229	87	35.00	1,371.00
Mediator	Rev. Granville Taylor	Harry Churen	1,324	412	1,194.00	14,397.00
Merciful Saviour Chapel	Rev. Frederick E. Seymour		17	2	25.00	225.00
Redemption, Phila	Rev. Robert J. McFetridge	A. H. McCauley	638	183	626.00	4,522.00
St. Andrew, West Phila	Rev. William J. Cox	J. Almer Dittrick	479	131	335.00	5,181.00
St. Barnabas, Haddington	Rev. Joseph Manuel	Joseph W. Thompson	527	170	150.00	6,259.00
St. Cyprian Mission, Elmwood	Rev. Arthur C. Moore	Chesley Briscoe	35	42	582.00	873.00
St. George, West Phila	Rev. Clarence A. Grayhurst	Louis M. Stiles	390	66	285.00	2,460.00
St. James, Hestonville	Rev. John M. Weber	James J. Tricker	273	40	100.00	1,670.00
St. James, Kingsessing	Rev. S. Lord Gilberson		631	31	410.00	1,010.00
St. John the Divine	Rev. J. DaCosta Harewood		336	74	895.00	4,270.00
St. Mary, Hamilton Village	Rev. John A. Richardson, Jr.	Prof. Fred'k Ehrenfeld	434	43	1,160.00	2,380.00
St. Michael and All Angels Chapel			173			
St. Monica, Phila	Rev. Richard L. Bright	Rev. Richard L. Bright	78	74	.....	625.75
St. Paul, Overbrook	Rev. Joseph F. Newton	George J. Lincoln	774	109	5,415.50	15,780.50
St. Philip, Phila	Rev. John Doyle	Charles L. Filbert	383	121	128.00	7,031.00
St. Titus, Elmwood	Mr. Alan H. Tongue	William J. Esher	140	53	165.00	592.50
The Saviour, West Phila	Rt. Rev. Frank DuMoulin	E. C. Bendere	1,418	65	2,110.00	21,938.00
Transfiguration Chapel	Rev. John R. Hart, Jr		309		.....	.....
Total					$14,051.50	$108,297.25

Church or Mission	Rector	Parish Chairman	Total Communicants	No. of Pledges to Date	Today's Registrations	Total
Episcopal Academy*				118	.....	$18,430.00
Miscellaneous				8	.....	495.00
Anonymous Gift				2	.....	7,500.00
Grand Total				...	.....	$1,956,977.91
This amount was received from December 16th to December 20th, inclusive.				....	....	7,935.50
					TOTAL,	$1,964,913.41

The Episcopal Academy reported $4,260 additional, which has since been credited to parishes named by pledgors.
NOTE.—The column "To-day's Registrations" includes all pledges received to December 15th.

(*Cont'd from Page 125*)

among the Hebrews, were very slow in making their way among the people.

The Sacrifice of Isaac

And this forms a proper introduction to a consideration of the story of God's "tempting" or testing of Abraham. The story is a very difficult one to read in cold blood, so to speak. It is hard for us to think of God deliberately bringing such horrible mental suffering upon Abraham, just to see if Abraham would obey to the uttermost. But let us pass that for the moment and ask, "What is the teaching of the whole story for a people whose neighbors were accustomed, at times, to offer their children in sacrifice to their gods?"

The Oracles of God

The answer is that the manifest teaching of the story is that the devout Hebrew does not have to offer his children in Sacrifice to Jehovah, because Jehovah has made it clear that He will take the will for the deed, and that it is His will that they offer Him their animals instead. The *fact* was, that the Hebrews differed from their neighbors and contemporaries in abhorring human sacrifices, and in using animals exclusively, and that they were sure that such was the will of their God. They explained and justified their belief by the story of Abraham and Isaac, which recounted how Jehovah had revealed His will in this matter to their progenitor, Abraham. *We are not so much interested in the explanation of the differences as in the fact of the difference itself,* for it is one of the proofs that God revealed more of His Character and Will to the Hebrews than to any other race. It does not matter *how* it became clear to the Hebrews that God did not want such sacrifices; the great fact is that it did become clear; and even if it should be demonstrated that Abraham and Isaac were imaginary characters, and the whole story a myth, it would still be true that a race that had such a myth in its sacred literature could justly be said to have, as St. Paul said the Hebrews had, the oracles of God.

BROTHERHOOD MEN OFFER SERVICES

During last Lenten season, as well as before and after it, representatives of the Brotherhood of St. Andrew in the Diocese, in groups of three, visited various parishes on Sunday nights (and on week-day nights when services were held) for the purpose of presenting, not so much the Brotherhood itself, as the lessons thereof helpful in promoting parish work and personal service.

Many excellent addresses were made, and as the effort was put forth to have as many men as possible in the congregation, the parish work was in many cases greatly helped.

This year the Brotherhood men of the Diocese offer themselves again in this work of exhortation to more active and consecrated service in the Church, and they stand ready during the weeks of the Bishops' Crusade and especially during the Lenten season and the weeks following it, to be called to service in the various churches.

Last winter the plan was very simple. It was in many cases exclusively a laymen's service, one layman reading the service, and the other two making ten or twelve-minute addresses; but in many cases the rector himself officiated in the service, one layman reading the lessons and the other two making the addresses.

Those rectors desiring this service should correspond as early as possible with Mr. Ronald J. McCarthy, Chairman of Committee, Otis Building, Sixteenth and Sansom streets.

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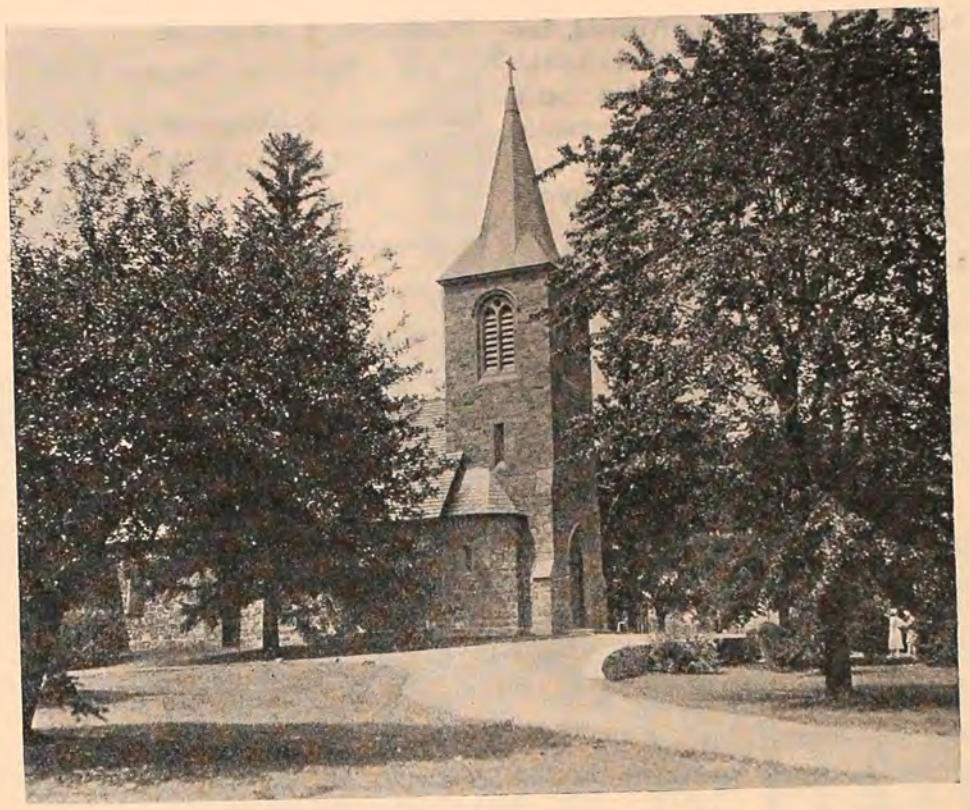
New Memorial Tower, Church of the Messiah, Gwynedd



There has recently been added to the Church of the Messiah, Gwynedd, a tower and spire, bringing to a beautiful completion one of the loveliest, if simplest, of our country Churches. The tower is a memorial to the fallen officers and men of Company H, 313th Infantry, 79th Division, commanded by Captain Harry Ingersoll, of this Parish.

Captain Ingersoll was in command of Company H from the time when it was first organized at Camp Meade, in 1917, until he fell in the Battle of the Argonne, on September 26, 1918. Company H was among the shock companies of the 313th Regiment which bore the brunt of that great offensive and were officered by several former members of the First Troop, Philadelphia City Cavalry. Following Captain Ingersoll's death this regiment captured Montfaucon, a position of the greatest importance, which the Germans had hitherto held during all the long struggle on the Verdun front.

Captain Ingersoll was killed while leading his men into action. The Distinguished Service Cross, than which there is no higher field award in the American Army, was posthumously awarded him, with citation as follows:

"For extraordinary heroism in action near Montfaucon, France, September 26, 1918. He showed absolute disregard for personal danger in leading his company in an attack against an enemy position strongly entrenched and protected by barbed wire entanglements. Although he was killed at the enemy wire by machine-gun fire, his men inspired by his courage carried on the attack and took the enemy position which had been holding up the advance."

Shortly after his death one of Captain Ingersoll's close friends erected a tablet in his honor in the Church of the Messiah bearing these words: "Sans peur et sans reproche;" and those who best knew Harry Ingersoll best realize the singular appropriateness of the inscription. Captain Ingersoll's body was first buried in the village churchyard at Brabant-en-Argonne, near the scene of his death. Later it was reburied in the American Cemetery in Romagne.

The general design of the memorial tower at Gwynedd was suggested by the tower of the little French Church at Brabant. This has not been slavishly copied,—but its characteristic features were skillfully adapted by the architect, Mr. Horace Sellers. Within the porch formed by the tower, on a broad stone built into the fabric, are engraved the names of Captain Ingersoll and those who died with him. There is an extraordinary fitness in the form and dedication of the memorial, so reminiscent of the scene of their great sacrifice,—and linking together as it does, the men so devoted to their leader, the leader so devoted to his men.

The Church of the Messiah is in a rural district, situated on the brow of a hill with a wide prospect overlooking Gwynedd Valley and the rolling hills beyond. The new tower, rising amid surrounding evergreens, has given a new charm and character to the country side, above which it bears its silent witness.

CHARLES L. BOURQUIN, "THE SAILORS' FRIEND," GOES TO HIS REWARD

Funeral services were held on the afternoon of November 30th in the new Chapel of the Redeemer in the Seamen's Church Institute for Charles L. Bourquin, "The Sailors' Friend," who for many years served as a Lay Missionary of the Churchman's Missionary Association, and when that association merged with the Seamen's Institute continued in his chosen service as a missionary worker among seamen until his death.

The Rev. P. R. Stockman, Chaplain of the Institute, who conducted the services, paid an earnest tribute to Mr. Bourquin's life of devoted service. More than one hundred seamen took part in the services. Beautiful floral tributes were sent from the Auxiliaries of the Institute, members of the Board of Managers, seamen, the Institute staff and co-workers and many friends.

Mr. Bourquin was known to sailormen all over the world. For more than thirty-five years he worked among seamen in the port of Philadelphia. He literally died on his feet. Although he had been ill for some time, he continued in active work until a sudden collapse took place. He lingered for two weeks, growing weaker each day, until the end came on November 27th, at the home of his son, John F. Bourquin, at Berwyn, Pa.

In his early youth Mr. Bourquin attended Holy Apostles Church, Twenty-first and Christian streets. There he became a personal friend of that great missionary layman, the late George C. Thomas. Under Mr. Thomas' guidance and influence he took part in Church activities and soon found his place for service among the seamen on the river front. Mr. Bourquin became associated with the old Churchmen's Missionary Association in 1891 when the late Rev. Francis M. Burch was in charge of the old Seamen's Mission of the Redeemer, at Front and Queen streets, in South Philadelphia, working as a lay missionary there. Mr. Bourquin continued during the late Rev. George S. Gassner's twenty years of service and when the merger of the old missionary association with the Seamen's Church Institute was made, a few years ago, he continued his work with the Institute.

It is estimated that at least 1000 distinct languages are spoken in Africa, less than a third of which have been reduced to writing.

January-February Confirmation Appointments

The Rt. Rev. Julius W. Atwood, formerly Bishop of Arizona, comes to this Diocese on January 15th to assist Bishop Garland in taking Confirmation appointments over a period of several months. In the schedule for January and February which follows, Bishop Atwood will take all Confirmations beginning January 16th, up to and including February 12th. Following the latter date the schedule shows the appointments for Bishop Garland and Bishop Atwood. Bishop Garland will take the Confirmations January 2nd to January 14th, inclusive.

January 2.—Second Sunday after Christmas.
A. M.—Phila., St. Stephen, Wissahickon.
Evg.—Phila., St. John Free.

January 5.—Wednesday.
Evg.—Phila., Good Shepherd, Queen Lane.

January 7.—Friday.
Evg.—Phila., St. Clement.

January 9.—First Sunday after Epiphany.
A. M.—Phila., St. Paul, Aramingo.
Evg.—Phila., St. Nathaniel.

January 12.—Wednesday.
Evg.—Phila., Holy Innocents, Tacony.

January 14.—Friday.
Evg.—Phila., St. Augustine.

January 16.—Second Sunday after Epiphany.
A. M.—Phila., St. Gabriel.
Evg.—Phila., Messiah, Port Richmond.

January 19.—Wednesday.
Evg.—Phila., House of Prayer, Branchtown.

January 21.—Friday.
Evg.—Phila., Emmanuel, Kensington.

January 23.—Third Sunday after Epiphany.
A. M.—Phila., St. Barnabas, Kensington.
P. M.—Phila., All Souls.

January 26.—Wednesday.
Evg.—Phila., Phillips Brooks Chapel.

January 28.—Friday.
Evg.—Phila., St. Michael Chapel.

January 30.—Fourth Sunday after Epiphany.
A. M.—Phila., Christ Church, Franklinville.
Evg.—Phila., St. Simeon.

February 1.—Tuesday.
Evg.—Phila., St. Thomas.

February 2.—Wednesday.
Evg.—Phila., All Saints, Moyamensing.

February 4.—Friday.
Evg.—Phila., Holy Trinity Chapel.

February 6.—Fifth Sunday after Epiphany.
A. M.—Phila., Good Shepherd, Kensington.
P. M.—Phila., Annunciation.

February 8.—Tuesday.
Evg.—Phila., St. Mary Chapel.

February 10.—Wednesday.
Evg.—Phila., Holy Communion Chapel.

February 11.—Thursday.
Evg.—Phila., St. John the Divine.

February 12.—Friday.
Evg.—Phila., St. James, Hestonville.

February 13.—Septuagesima Sunday.
A. M.—Phila., Trinity, Oxford, Bishop Garland.
P. M.—Phila., Trinity, Crescentville, Bishop Garland.
P. M.—Phila., Gloria Dei, Bishop Atwood.
Evg.—Phila., Mediator Chapel, Bishop Atwood.

February 15.—Tuesday.
Evg.—Phila., St. George, Bishop Atwood.

February 16.—Wednesday.
Evg.—Phila., Zion, Bishop Garland.
Evg.—Phila., St. George, Richmond, Bishop Atwood.

February 17.—Thursday.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Atwood.

February 18.—Friday.
Evg.—Phila., St. Luke, Kensington, Bishop Garland.
Evg.—Phila., St. Titus, Elmwood, Bishop Atwood.

February 20.—Sexagesima Sunday.
A. M.—Ardmore, St. Mary, Bishop Garland.
P. M.—Phila., Transfiguration Mission, Bishop Atwood.
Evg.—Phila., St. Bartholomew, Bishop Garland.
Evg.—Phila., Prince of Peace, Bishop Atwood.

February 22.—Tuesday.
Evg.—Phila., St. James, Bishop Atwood.

February 23.—Wednesday.
Evg.—Phila., St. John Chrysostom, Bishop Garland.
Evg.—Phila., Epiphany, Sherwood, Bishop Atwood.

February 24.—Thursday.
Evg.—Phila., St. Andrew, Somerton, Bishop Atwood.

February 25.—Friday.
Evg.—Phila., St. Ambrose, Bishop Garland.
Evg.—Jenkintown, Our Saviour, Bishop Atwood.

February 27.—Quinquagesima Sunday.
A. M.—Phila., St. Matthew, Bishop Garland.
A. M.—Phila., Holy Comforter, West, Bishop Atwood.
P. M.—Phila., St. George, Bishop Atwood.
Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Garland.
Evg.—Phila., Calvary, Northern Liberties, Bishop Atwood.

CALVARY, CONSHOHOCKEN, DEDICATES MEMORIALS

Friday, December 17th, will always be a memorable date in the history of Calvary Church, Conshohocken, because upon that date the reconstructed Chancel and a number of Memorials were dedicated.

The whole plan of improvement is the work of Mr. Frank R. Watson, architect. To his skill and devoted zeal we owe much.

The central feature is the beautiful new Altar which, with the Sanctuary pavement, is the gift of the people of the Parish and other friends, in memory of the Rev. J. Kennedy Moorhouse, Rector from 1910 to 1923. The Altar is constructed of George Washington sandstone from quarries at Alexandria, Va., and is handsomely carved by Mr. Edward Maene. The Altar rail, the work of Mr. Gerald Evans, is given in memory of Mrs. Moorhouse.

Surmounting the Altar is a Reredos of richly carved oak, also the work of Mr. Maene, in three panels framing paintings by Mrs. P. H. Balano. The theme is a "Glorified Calvary," depicting our Saviour with arms outstretched in love, a golden Cross in the background, representing the victory of His redeeming love. At the feet of our Lord are the figures of the Blessed Virgin Mary and the beloved Disciple, St. John. Further down in the corners of the panel are two angels with faces uplifted. This panel is the gift of the people of the Parish, in memory of the Rev. Addison B. Atkins and the Rev.

Herbert J. Cook, former Rectors, and of all the blessed company of those who have entered into the nearer presence of our Saviour.

The left, or Old Testament panel, contains the figures of Moses, David and Isaiah, representing the law, the kings and the prophets of Israel, preparing the way for the coming of Christ. In the lower part of this panel is a group of figures representing the multitude looking towards the Messiah. The right, or New Testament panel, contains the figures of St. John the Baptist, St. Matthew and St. Paul in the upper part, with a group again representing the multitude looking to their Saviour in the lower part. The whole conception illustrates the Master's prophetic words: "And I, if I be lifted up, will draw all men unto Me."

The Old Testament panel is the gift of Mrs. Elsie Lee Garthwaite, in memory of her father, Mr. J. Ellwood Lee, and the New Testament panel is the gift of Mrs. J. Elwood Lee, in memory of her children, Mary Cleaver Lee and Bradford Herbert Lee.

The organ console rail is the gift of the choir and other friends, in memory of Mr. Henry Grey Steele, for twenty-five years organist of this Church.

The Clergy Sedilia is given in memory of the Rev. Archibald H. Bradshaw, Rector from 1906-1910, by St. Martha's Guild, of which he was the founder, and by other friends.

The four figures of the Evangelists, forming part of the reredos, are memorial gifts: St. Matthew and St. Mark, in memory of Margaret Cress Davis and Lydia Edith Davis, the gift of the Misses Emma and Annie Davis; St. Luke, in memory of John Robley Dunglison and Bella Wallace Dunglison, the gift of Mrs. Virginia Dunglison Davis; and St. John, in memory of Joseph C. and Sarah P. Crawford, the gift of Mrs. Athalia Crawford Jamison.

The two Chancel doors of carved oak complete the memorials and are given by the Misses Mary and Eliza Hall, in memory of their brother, Robert W. Hall, and by Miss May B. Lee, in memory of her brother, Conrad B. Lee.

The dedicatory sermon was preached by the Rev. George Copeland, Rector of St. Peter's Church, Weldon; and the Rev. Percy R. Stockman and the Rev. Joseph P. Morris, assisted in the service. The prayer of dedication was read by the Rector of the Parish, the Rev. Stanley R. West.

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2. Seams
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VIII. *The Fancy Worker's*
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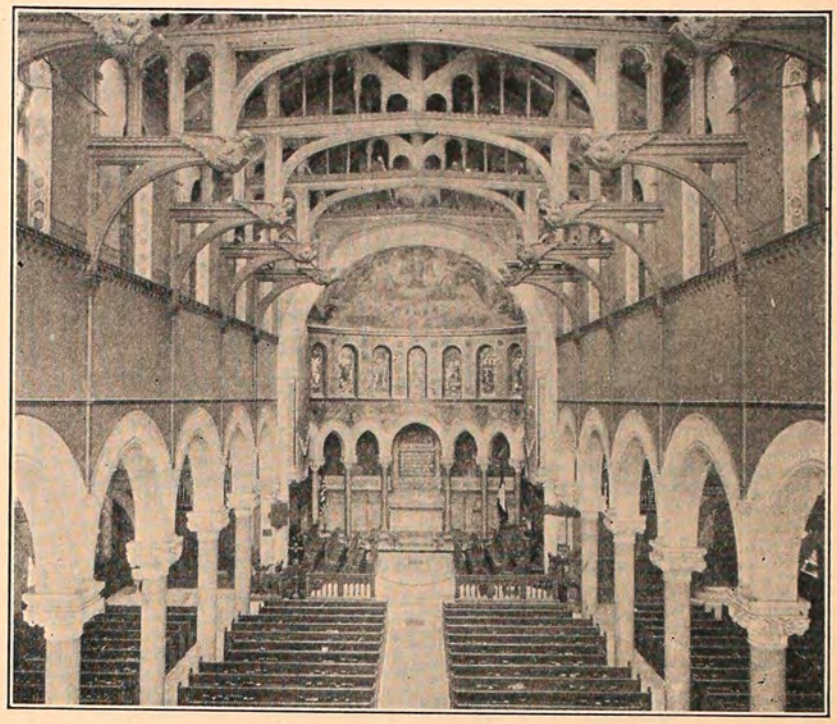

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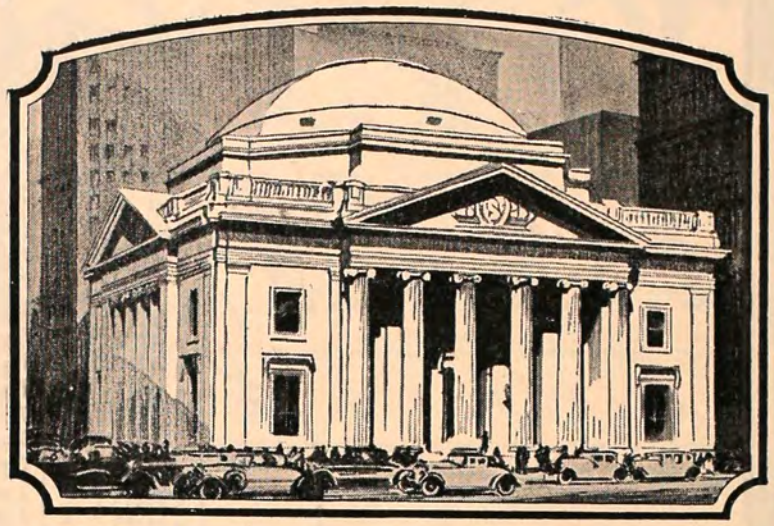

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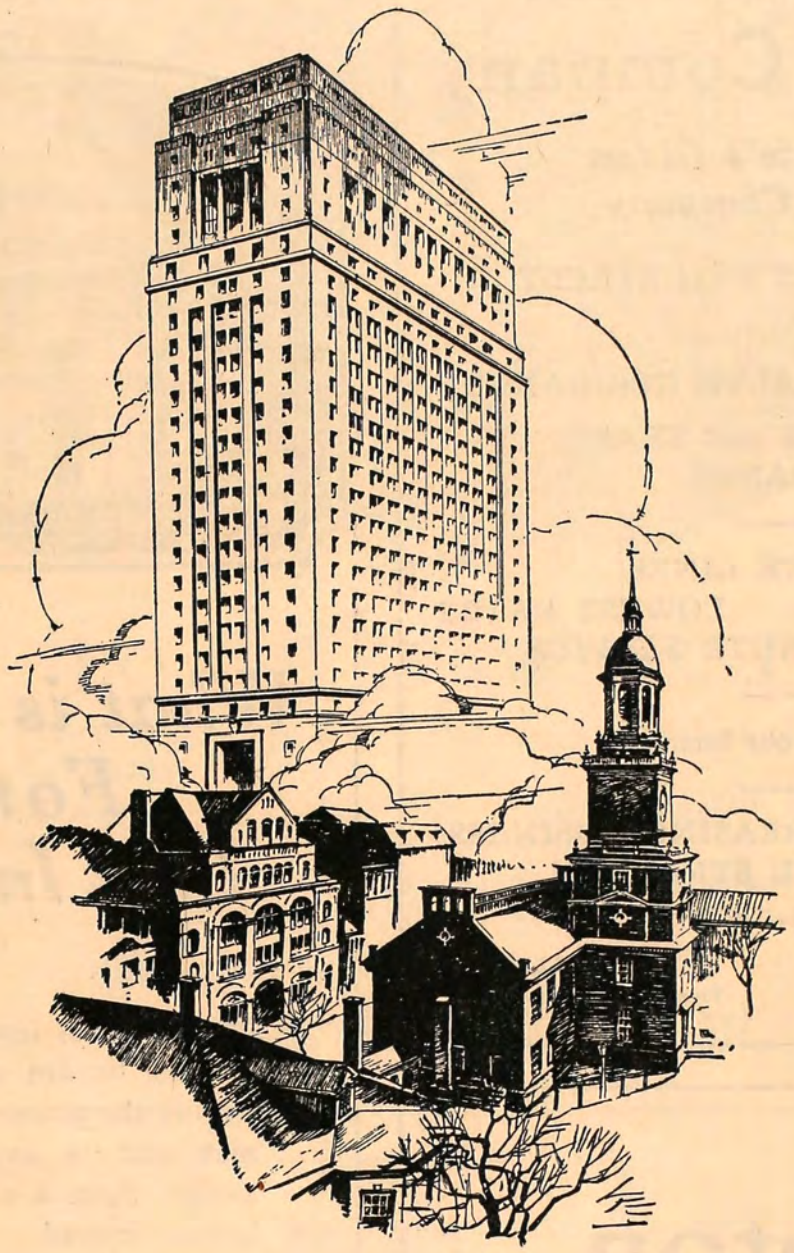

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